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# BIBLE MONITOR

Vol. XXIV

January 1, 1946

No. 1

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## THE LORD REIGNETH

At the beginning of another New Year, the year of our Lord, nineteen hundred forty-six, we have many reasons for pausing for a season of solemn reflection. Many things have taken place in the past year that have had a terrific impact upon our physical, mental and spiritual beings and at the close of the year as we give thought to these matters we find ourselves more or less confused and disturbed. In addition to this, as we contemplate the beginning of another year of life many serious problems and vital issues are confronting us that cannot but be of mighty concern to serious minded people. Our anxiety and concern over these matters is not because our confusion and fears cannot be allayed, nor

that there is no means of successfully meeting and solving the issues and problems of life that are confronting us in the coming year, but we are fearful that too many of our fellow beings will not give serious consideration to these things and act wisely.

Would to God that we could get people in general in our day to stop their mad rush in revelry, folly and iniquity and give serious thought to life and its issues, in the light of the word of God so that they might see their doom if they continue their abandonment to sin. It would seem that the words of that great prophet Isaiah to the people of his day would be fitting to herald to men of our generation. "Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought

up children, and they rebelled against me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters; they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward." (Isa. I:2-4.)

The sensational developments, activities and events that have had the world-wide attention of men the past year cannot but raise some pertinent questions in our minds.

What about this "New World Order" that men have been planning?

What about those "Freedoms" that were so dramatically promised to all the nations over the world, after the war?

Where is that rosy picture of universal peace and prosperity that was to follow a victory with carnal weapons?

What about that national and international economic planning that was to wipe out poverty and put everybody in luxury and ease?

Where are those men now who a few years ago assumed to rule the world and control the lives and all of the activities of men, and who so glibly promised a heaven on earth to their deceived followers?

At various places in the Holy Scriptures we have the unchangable assertion "The Lord Reigneth." It would seem that some of the unexpected and sudden events that have taken place the past year is a definite proof that the Lord is still reigning in spite of what men say and do.

We have had an illustration of the vanity, folly and frailty of men. Of late years we have seen men who were exalted as rulers over the nations who became proud, domineering and autocratic to the extent that they ignored God and his laws and blasphemed his cause. Now some of these men who assumed to control the affairs of the earth are themselves lying beneath the clods of earth. How swiftly our God can bring haughty and bigoted men to naught. This should be a warning to all men everywhere.

The Lord reigneth, and it

is a matter of first importance that men recognize this King of kings and respect his laws of righteousness and equity. "By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth." (Prov. 8:15-16.) All men, both great and small shall give account to God for their conduct in this earth and woe be to the man that ignores his maker.

The Lord reigneth, and let men everywhere humbly bow before him and acknowledge his omnipotence and supremacy. In this way alone can this be to men a Happy New Year. The Lord reigneth. Amen.

#### SOME 1946 NEEDS

As we look forward to the opportunities that will come to us in the coming year we would like to call the attention of all those interested in the work of the Bible Monitor to some of our needs.

It is our belief that the Monitor has a definite mission in the year 1946. This mission is to "Earnestly contend for the faith which was once delivered unto the

saints."

We need men of conviction and courage who recognize what this faith is, who are awake to world and church conditions and the trend of the times, who will step into the ranks of those who are contributing manuscript to fill the columns of the Monitor, to make it a soul stirring messenger of truth. We need men, earnest men, men filled with the Holy Spirit who can give us messages of truth that will cut men to the heart as did the messages of the early church leaders.

We need fathers and mothers of Israel, yea all who know the power of prayer to intercede continuously at the throne of grace for the church, for lost souls, and especially for those who are bearing the burdens in the great work of the church. We need coworkers who will wrestle mightily with God that we might have an infilling of his Holy Spirit to such an extent that we can bear a convincing and convicting testimony for Christ our king in this violent and sin-cursed generation in which we live.

We need helpers who will contribute their time, tal-



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ents and money that the work of the church may be carried on everywhere that opportunity is presented.

The world is needing the message of the Monitor and the work of the Dunkard Brethren church.

Shall these needs go unheeded?

The answer rests with you, dear reader, and unless you do your part the Monitor will not fill the mission that it should in the year 1946.

—Editor.

## WHO SHALL TAKE CARE OF THE CHURCH?

Lewis W. Teeter

This is a question that may be variously answered by different individuals, but there is but one answer for it, and the variety of answers only proves that they are at least all wrong but one. But we will illustrate, showing, if we can, the order of church work.

We will suppose a family is composed of a father, mother and ten children. The children are of various ages; a few are full grown—some half-grown, etc., down, some in their infancy. Now we ask the question: "Who shall take care of this family?" Some might answer, "God." Some may say, "The father and mother." Some one will answer, "Let each one take care of himself, then the family will take care of itself." That which is wanting on the part of the helpless and the weak, will be supplied by the helpful and strong, because being impelled by the strong impetus of mutual love, and parental regard, so that the great sympathetic nerve

that pervades all the family becomes the medium by which the wants of the weak are dispatched to the storehouse and fortress of the strong, neither can he avoid the remorse of conscience which neglected duty always produces. Therefore, the strong in the family are under moral obligations to watch over for good, and supply the wants of the helpless, and feel that to help others, consists in doing his whole duty to God and man.

The Church is a family—an organized body—a body of parts, that are dependent upon each other. Paul illustrates it as follows: "For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another." (Rom. 12:4-5.)

We have all experienced the force of sympathy in our bodies in time of suffering or disease. When a single member of the body is suffering, how ready every other member of the body is to excuse the ailing one from its usual vocation, proffering its service during the time of affliction!

When the right hand is afflicted, the left hand will sympathize with it, and take upon itself the burden of administering remedies, and doing its labor besides. When the finger (one of the smallest members of the body) is taken with that distressing disease—felon, because of the excruciating pain attending it, almost all the members of the body are called upon, to assist in bearing the burden, and procure immediate relief; the mind is active in devising, the eyes postpone their regular slumber; the stomach says, it can do without food awhile, and give its energy to the afflicted member. The feet are ready to deliver it at any place where health may be soonest restored, etc. Thus the members of our natural bodies are dependent upon each other, and the welfare of one member depends upon the welfare of all the rest. For as the body is one, and hath many members, and all the members of that one body, being many are one body, so also is Christ. (I Cor. 12:12. There is one body, and one Spirit, even as ye are called in one hope of your calling, One Lord,

one fatih, one baptism; one God and Father of all, who is above all, and through all, and in you all. (Eph. 4: 4-6.)

Christ is the head, from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. (Eph. 4:16.)

The above passages prove the unitedness of members, the dependence upon each other—a variety of capacities in proportion to the ability of each, and that the body (church) is incomplete without the least, and most insignificant member. Therefore, in the church body, each member should learn to know his place and labor in it and whatever he does, to “do it heartily, as to the Lord, and not to men.” “Bearing one another’s burdens, and so fulfill the law of Christ,” and the strong must “bear the infirmities of the weak, and not to please themselves.” When this is carried out the church must prosper—when it is neglected it cannot prosper.

To be successful in this work, we must lay down this principle: That which is of the greatest importance shall have our first attention. Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you. (Matt. 6:33.)

If the church is to be cared for, we must give it—as it truly deserves—the pre-eminence over everything else, give it our first and chief attention; every member must be exercising himself in “watch over all others for good, and not for evil.” When any misdoing is observed, it must be counteracted with the wisdom of serpents, and the harmlessness of doves, not forgetting that he, himself must “work out his own salvation with fear and trembling,” lest he should be a cast away after having been instrumental in saving others.

It is very necessary that we remove the “beam out of our eye,” that we may be able to see the mote in our brother’s eye. To do this, we must like Paul, keep our bodies, in subjection to the Will of God—take every day the prescriptions of our



Great Physician—exercising in prayer, in faith, adding to faith, virtue; to virtue knowledge; to knowledge, temperance; to temperance, patience; to patience, brotherly kindness; to brotherly kindness, charity. For if these graces be in us, we are assured that we shall not be unfruitful. They act upon us as curatives, restoratives, and preventives.

Thus, by God's own means we bring ourselves under the hollow of his hand in humility. At this point, we may cast all our care upon God, for he careth for us. (See Eph. 5:6-7.) Thus the question, "Who shall take care of the church?" is answered; simply each member taking care of himself. This involves the duty of supplying the wants of the needy, recollect.—Then having drawn nigh unto God, he will draw nigh unto him, and bless his efforts, and the consequence is, the Church remains the effectual means of the salvation of souls.

"Help us to help each other Lord,  
Each other's cross to bear;  
Let each his friendly aid afford,  
And feel his brother's care."

Selected from 1880 Primitive  
Christian.

### SATAN'S THREE-POINT ALL-OUT PROGRAM

Anyone who has ever tried to live according to God's command is convinced that there is a personal devil. Satan makes his best efforts to sidetrack such a one. He is quite well satisfied with "good moral" folks, and leaves them content with their "few" temptations. Plenty of church members he leaves pretty well alone, because they are satisfied with church membership. He has a special system to attack and conquer, if possible, each individual as well as every organization setup. His power is limited, and so is his time limited; and in our day of doing things in a big way, so as to be the more unnoticed in his methods, Satan also is doing things in a big way. Thus he disorganizes society by destroying governments, and brings about a muddle almost beyond man's control. Again, he strikes at the foundation of homes, by shelving the idea of home's sacredness. And he wants to convince the church that there is no use in being too spiritual.

1. Governments are seriously affected as Satan disturbs the peace which Christ came to bring. He engenders hate, revenge, jealousies, and covetousness, then calls for murder to satisfy these. He puts greed into the hearts of men, then gives them enough of his personality to enjoy feeding on that greed. He removes much of fairness, and smiles at injustice. He sheds no tears at the suffering of the innocent, nor does he worry at the many suicides. He is glad to see governments ranging from the sternest dictatorship to licensed democracies. He sets the fire of war to more than half the world, then winks at his agents as together they watch civilized and Christian nations devouring their subjects like savages. His program is an all-out program to destroy as much of civilization, Christianity, and human life in this war as possible. He is not much concerned that millions are facing starvation, homeless, and crying for help, but no help is able to reach them. He is a hard master; he likes to destroy governments, bring discontent to peoples, and make it as easy as possible for sin to be rampant. Government without God is his goal, which in turn means that the state has little left to encourage church, Christian homes, and Bible ways of living. World history for the last twenty-five years has driven deeply into that direction, considering the two world wars, and considering also the glowing promises of twenty-five years ago repeated again now, with more added. God's Banner Bearer (Christ) is excluded from the system and its workings. He does not lead battles; He is outside. It is evil against evil, man against man, and the final result will be another defeat for man, because Satan is too much for man—man without God.

2. The institution of the home is very cunningly attacked today by the devil, and he has had success far beyond the saloon-smashing system of Carrie Nation. He lowers the standards of thousands of American homes to the most immoral levels, drives out love, the binding element, and voices the idea, mutual with husband and wife, that they seek other companionship

at will. He likes the idea that home is a good place to be when there is nothing else going on. He encourages a dog or cat instead of children. He robs those innocent boys and girls of a father or mother (or both) through the working of America's ungodly divorce system. He takes the parents from their homes to the shops and lets the children bring themselves up. He likes the idea that children are just subjects of the state anyway. (Remember, God holds no one quite as responsible for children as the parents.) Satan sends over the country groups of seventh-rate citizens, encouraging free love and companionate marriage, with divorce and remarriage. He breaks up homes at the rate of from twenty to fifty per cent of the number of marriages throughout the country. He sends family fifth columnists into most homes, trying to disturb the peace of the homes. His business is to sabotage homes and thus frustrate the plan of God and right. He discourages chastity in the home, and encourages immorality by getting people to think, "It's

the go nowadays." He realizes that the virtue of our womanhood is the rampart of our civilization, and that every step where he successfully lowers the standards of virtue, he also changes the plan of God just that much. Yes, Satan well knows the place of the home in society and in the church, the powerful influence of godly homes in a community and we need not be surprised that he is directing his efforts in these last days to lead homes as far away from Bible standards as possible, and bring about a very cold spiritual atmosphere in homes even where there may be plenty of Bibles in the house.

Satan meets regularly with God's people, uninvited. The first meeting of two, a man and his wife, was all too soon interrupted by his presence and spoiled by his work. He met with Job's sons. (Job. 6:9. He was with the apostles in the presence of Christ. He meets with church folks nowadays, and sometimes it seems that many services are too nearly turned over to him. His tactics are no longer altogether underhanded. He works in a



challenging way. He disseminates his teachings on the street corner, over the radio, in the schoolroom, in the Sunday school, and from the pulpit. He tints church activities with modernism. He saturates church movements with liberalism and so-called intellectual freedom. He encourages sermons that give a partial Gospel. He is happy to see church people enjoy "smooth" things and dislikes any preaching on hell. He adulterates worship with worldliness. He mixes good and evil wherever possible. He substitutes program and progress for prayer and power. He divides the time in discussions between man's ideas and God's word. He casts aside literal obedience to God's word. He professes to love, but God's commands are obeyed only when it suits. He belittles the idea of separation from the world. He wants a worldly church, and his desire has been granted.

Indeed, Satan is a stern master. He cannot harm the Foundation, but he has plenty of termite agents working from the foundation up, as well as from the roof down. Let this arch-

deceiver continue his work of destroying governments, braking up homes, and making churches wordly a short while longer, and the condition Jesus briefly described in one question: "Nevertheless when the Son of man cometh, shall he find faith on the earth?" shall be too nearly fulfilled to make it very pleasant for the person who is not ready to meet Him when He comes again.  
—Selected.

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### "DRAW NIGH TO GOD"

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John L. Kauffman

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In these "perilous times," when multitudes of people are in great distress physically and spiritually, how often do we hear discussed how needful it is for nations to humble themselves before God the Creator of all things visible and invisible, the Sustainer of life, the Giver of all our blessings? In the midst of world-wide strife and destruction, is there any wonder that such thoughts and feelings exist in the minds and hearts of the people?

When God permits such conditions to trouble the earth, does He not expect



those who are defying Him or turning away from Him to think seriously concerning the mercy He has extended to humanity in the giving of His Son for our redemption? And should not this seriously affect them and move them to repentance?

Is it not therefore an act of goodness, mercy, long-suffering, and divine love for almighty God to permit troubles, problems, distresses upon man to turn his thoughts and desires again to his all-wise Creator and Benefactor? For "whom the Lord loveth he chasteneth." It is certainly in Him that we "live, and move, and have our being." Without Him, no one could exist.

But is this matter of having forgotten God limited only to nations of the world and to people who are openly defying God? How many denominations, the world over, are entirely free from cold formalism? Formalism, as many people know, drives out spirituality; so that when formalism rules, the power of the Spirit is gone. The sleepy way in which things are said in church, and by preachers who so live and do when not

in church, proves definitely that they have not that Holy Spirit power in them which is needful to be of real help to others. Under such circumstances their words and actions are more liable to be repulsive than helpful. The saint who desires to be drawn nearer to God, or the sinner who needs a Saviour or who may be seeking for soul peace, is not likely to be helped by such lukewarmness. See Rev. 3:16.

Does not Christ feel much the same way about cliques, selfish relationship groups, money groups, etc.? When such and similar things are in evidence, it is necessary that these things be sincerely repented of, by individuals as well as by nations. God abhors all sin.

The Great Commission (Matt. 28:18-20) which Christ gave the Christian church requires the preaching of the Gospel to "all nations," to every creature." He expects His "little ones" to "observe all things whatsoever" He has commanded us. Have you ever heard of Christ withdrawing or loosening up on this responsibility which He has placed upon the Christian Church? Only those in the visible

church who have been born into the kingdom of God are able to exemplify and tell this dark and sinful world what it means to be delivered from the bondage and thralldom of sin and to accept and live obediently to "all things whtsoever" our Lord commanded us. Let every one who has named the name of Jesus live true to His loving admonition: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Gospel Herald.

#### NONDENOMINATIONAL PROTESTANTISM

Through all the years of our ministry, we have heard from many different sources much criticism of denominationalism. There was a time when we were greatly influenced by such criticism. Such criticism hailed either from persons associated with a rationalistic teaching, or the very opposite of it, from persons holding to what they clamied to be a superior salvation doctrine. But in both cases the idea was for others to forsake their faith and espouse that of the party advocating

union. Later the criticism hailed from the Federal Council of Churches.

Much has been said about working toward organic unoin of the churches by a relinquishing of the denomination emphases. Although at the present time it is thought best to make little of this idea and turn to the social service basis, yet the same principle is vital to the new plan. In the long run and by undercover suggestion, it is yet the aim to induce the different denominations to relinquish their characteristic emphases of doctrine.

Every possible effort is being made to accomplish this end. One of the outstanding efforts is to devise interdenominational Bible study courses, which seek to dodge the different emphase of the denominations. Such courses are usually weak and will be found to espouse the present Modernistic trend of thought. Such courses are usually poison so far as any soundness of Biblical teaching is concerned.

We confess that we are unable to comprehend what, in the way of doctrine would be left in a strictly nonde-

nominal course of study or body of doctrinal statement. Let us illustrate this by the doctrine of the new birth or regeneration. Let us sift out this teaching on the basis of Episcopalian, Lutheran, Disciple, Methodist, United Brethren, Dunkard, and the Universalist doctrine. Now let each drop its denominational emphasis and accept only that which is in common—what more would be left than the bare assertion that we believe in regeneration? Or do we?

It is true enough that the different denominations stress different doctrinal emphases, but with that emphasis each presents a vital gospel, each teaches the way of salvation, each presents the Gospel of Christ; but in such a foundation of union we eliminate all denominational emphasis, we utterly destroy the Gospel itself. We may warp a doctrine, but we dare not eliminate it.

Denominationalism leaves the churches in the field with the nearest possible approach to a full and true Gospel. Organic union on such a basis is an utter impossibility, and no other basis has ever been found, regardless of every make-

shift ever devised. Let the churches find instead a spiritual basis of union and fellowship and cease the foolishness of advocating organic union of all the Protestant denominations. We believe that denominationalism is the plan of God for His church. Let us correct attendant evils rather than seek to change God's plan.—Christian Conservator.

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### HOLINESS

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“He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.” (Psalm 24:4.)

Outward practical holiness is a very precious mark of grace. It is to be feared that many professors have perverted the doctrine of justification by faith in such a way as to treat good works with contempt; if so, they will receive everlasting contempt at the last great day. If our hands are not clean, let us wash them in Jesus' precious blood, and so let us lift up pure hands unto God. But “clean hands” will not suffice, unless they are connected with “a pure heart.” True religion is heart-work.



We may wash the outside of the cup and the platter as long as we please, but if the inward part be filthy, altogether in the sight of God, for our hearts are more truly ourselves than our hands are; the very life of our being lies in the inner nature and hence the imperative need of purity within. The pure in heart shall see God, all others are but blind bats. The man who is born for heaven "hath not lifted up his soul unto vanity."

All men have their joys, by which their souls are lifted up; the worldling lifts up his soul in carnal delights, which are mere empty vanities; but the saint loves more substantial things; like Jehoshaphat, he is lifted up in the ways of the Lord. He who is content with husks, will be reckoned with the swine. Does the world satisfy thee? Then thou hast thy reward and portion in life; make much of it, for thou shalt know no other joy. "Nor sworn deceitfully." The saints are men of honour still. The Christian man's word is his only oath; but that is as good as twenty oaths of other men.

False speaking will shut any man out of heaven, for

a liar shall not enter into God's house, whatever may be his professions or doings.

Reader, does the text before us condemn thee, or dost thou hope to ascend into the hill of the Lord?—Spurgeon.

Sel., Bessie Shaffer,  
Stoystown, Pa.

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### SERMONS

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Alma C. Meade

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(Matt. 6:14-16), "Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven."

We, the Dunkard Brethren, who profess to be the children of God, are supposed to be this light to light the world. When we drive along at night and see places all lit up with lights we say that is such and such a town or city or what ever it may be. How about our lives? No matter how dark the night do people recognize

our light or do we hide it under a bushel of pride and worldliness and unbecomingness. Why not do as Christ taught in this scripture to put our light on a candlestick where it cannot be hid but sheds rays all around even at home that it giveth light unto all that are in the house. Many times we meet people and after talking awhile they tell us "Why I belong to the plain church," but they fail to shed any rays of light because they are not known. Jesus says let your light shine before men, he doesn't say make it shine, but just let it shine. If we try to make it shine when there isn't any light, how can people see our good works to glorify God. We should at all times be lit up as Jesus was, because he was the light first, and now we are the lights of the world. How much good do people see in me that they may glorify our Father which is Heaven?

How much good do people see in you? God help us that we may be really and truly the light of the world.

Start 1946 by being at every worship service.

## NEWS ITEMS

### WEST FULTON, OHIO

Bro. Howard Surbey of the Orion congregation conducted a two week's series of meetings at this place, beginning October 21st, and ending November 4th. The meeting closed with a Harvest meeting. Bro. George Replogle preached in the afternoon.

Bro. Surbey preached 17 inspiring sermons. There were no accessions to the church, but much good seed has been sown. He preached his last sermon on Sunday morning. He spoke of the "Harvest," comparing natural and spiritual. May the Lord bless his efforts.

Our council was held Saturday night, December 8th. Meeting was opened by singing No. 201. Bro. Roesch read I Cor. 12, and commented upon it, then led in prayer. Our elder, Bro. Abe Miller then took charge of the meeting.

We voted for an evangelist for next year. We also set a date to take an offering for the starving and needy in Europe. We elected Sunday school and church officers for the new year. Remember us in your prayers.

Orpha Beck,  
Wauseon, Ohio.

## DETERMINATION

"For I am determined not to know anything among you, save Jesus Christ, and Him crucified." (I Cor. 2:2.)

These words, spoken by the apostle Paul, are typical of him. The first word that strikes one's attention is that word "determined," which means resolute, or fixed purpose.

I can think of no word which more adequately paints a picture of the Apostle Paul. Before Paul had experienced the marvelous encounters with the Lord on the road to Damascus he was a very determined young man. For one thing, we may well imagine that Paul had set his mind to the fact that he was going to be a great man in the eyes of the Hebrew nation; and he became just that.

And then one day he determined that this new sect, the followers of the lowly Nazarene, should be wiped out, destroyed. It was this determination that caused Paul, then known as Saul, to be on the road to Damascus, for he was on his way to put in chains these "accursed followers of Christ."

Determination is a wonderful thing when used in the proper channels, but when improperly guided it can bring much heartache and misery, as Saul of Tarsus' determination would

have done had not the Lord intervened that day.

But notice this: when the Lord called a halt to Saul's acts of persecution, He did not take the spirit of determination out of him, thus to leave him a weak entity, but rather He diverted it into another channel. The Lord saw in Saul of Tarsus great possibilities and cut out for him a work in the kingdom of God which only one with such a determined nature would be able to accomplish.

And what a contrast! Saul of Tarsus, the determined persecutor of the Christian, transformed to become Paul, the Apostle, who said, "If any man love not the Lord Jesus Christ, let him be Anathema Masinatha," or in other words, "Let him be separated from the people of God, from the favor of God, and delivered up to his final, irrevocable, and inexorable vengeance."

After his own experience, Paul was convinced that anyone who did not love Christ was not worthy of divine favor and should be judged accordingly by God.

Godly determination! That's the thing that is vitally needed today. My



friend, in the army of God there is no room for weak-kneed, jelly-fish Christians. God wants those whose very backbone is made up of determination—a determination to live Christ—exalt Christ—proclaim Christ, and present Christ to men and women whose very soul's salvation depend on Him.

Will you, with the apostle Paul say, "I am determined not to know anything among you, save Jesus Christ, and Him crucified?"  
Sel., Martha Shaffer.

### GOD'S MINORITIES

During the time Noah was building the ark he was very much in the minority—but he won!

When Joseph was sold into Egypt by his brothers, he was in a decided minority—but he won!

When Gideon and his 300 followers, with their broken pitchers and lamps, put the Midianites to flight, they were in an insignificant minority—but they won!

When Elijah prayed down fire from heaven and put the prophets of Baal to shame, he was in a notable minority—but he won!

When David, ridiculed by his brothers, went out to meet Goliath, in size, he was in a decided minority—but he won!

When Martin Luther nailed his theses on the door of the cathedral, he was a lonesome minority—but he won!

When Jesus Christ was crucified by the Roman soldiers, he was a conspicuous minority—but He won!

Sel., Ada Whitman.

### The Weak Brother

Let us do the things Jesus would have us do. Jesus came "to seek and to save that which was lost." Let us speak the words of Jesus to the sinning and the weak in faith. Do not whisper and talk about your weak brother or sister; and thereby shove him down further. If we do not go out of our way to help him we will not be doing the works of Christ. If we offend them and they drop out by the wayside, what a responsibility is ours! Who knows, but possibly if we would just speak the right words, about Jesus to them they would be lifted up?



## NAZARITES

“All the day of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk.” (Num. 6:4.)

Nazarites had taken, among other vows, one which debarred them from the use of wine. In order that they might not violate the obligation, they were forbidden to drink the vinegar of wine or strong liquors and to make the rule still more clear, they were not to touch the unfermented juice of grapes, nor even to eat the fruit either fresh or dried. They were not even allowed anything that had to do with wine; they were, in fact, to avoid the appearance of evil.

Truly this is a lesson to the Lord's separated ones, teaching them to come away from sin in every form, to avoid not merely its grosser shapes, but even its spirit and similitude. Strict walking is much despised in these days, but rest assured, dear reader, it is both the safest and the happiest. He who yields a point or two to the world is in fearful peril; he who eats the grapes of

Sodom will soon drink the wine of Gomorrah. A little crevice in the sea-bank in Holland lets in the sea, and the gap speedily swells till a province is drowned.

Worldly conformity, in any degree is a snare to the soul, and makes it more and more liable to presumptuous sins. Moreover, as the Nazarite who drank grape juice could not be quite sure whether it might not have endured a degree of fermentation, and consequently could not be clear in heart that his vow was intact, so the yielding, temporizing Christian cannot wear a conscience void of offense, but must feel that the inward monitor is in doubt of him. Things doubtful we need not doubt about; they are wrong to us. Things tempting we must not dally with, but flee from them with speed. Better be sneered at as a Puritan than be despised as a hypocrite. Careful walking may involve much self-denial, but it has pleasures of its own which are more than a sufficient recompense.—Selected from Spurgeon.

Bessie Shaffer,  
Stoystown, Pa.

### GOD HOLDS FOR US A BETTER HOME

---

After a long hard day is done,  
At dusk of day I am alone,  
In peace and quiet, I love to dream  
About a pure and better home.

Where souls of men are ever free  
From this old world of sin and  
grief;

Where men can live in revelry,  
And be content with their belief.

In this new land where God and  
Soul

Will live in Purity and Grace,  
But best of all in this new world  
Each man meets God, now face  
to face.

I can not tell in written words,  
What I would like to make so  
clear.

I can not say in spoken lines  
The peace I have when God is  
near.

I do not know of a single one  
Who does not fear the dreadful  
fate

Which he must meet, if he hath  
done

The deeds which lead from God's  
estate.

We meet the snares of our old  
world,

So crowded full of greed and sin;  
But when these cares win over us,  
So very few let God come in.

What kind of beauty can one see  
In evil things which soon destroy?  
The beauty God would want to be  
Should dwell with every girl or  
boy.

Our sins will bring to us despair,  
What grief is sin that's in the  
past!

God gives us hope in every hour;  
Deeds done for God will always  
last.

When on this globe your time doth  
come  
And this your life on earth is  
spent,

Don't miss that peaceful, better  
home;

You go the way that Jesus went.  
Paul William Grubb.

### THE WHEAT AND THE TARES

---

Though in the earthly church be-  
low

The wheat and tares together grow,  
Jesus ere' long will weed the crop,  
And pluck the tares in anger up

Will it relieve their horrors there  
To recollect their stations here?  
How much they heard, how much  
they knew,

How long among the wheat they  
grew.

O! this will aggravate their case!  
They perish under means of grace;  
To them the word of life and faith  
Became an instrument of death.

We seem alike when thus we meet,  
Strangers might think we all were  
wheat;

But to the Lord's all searching eyes,  
Each heart appears without dis-  
guise.

But though they grow so tall and  
strong

His plan will not require them long;  
In harvest when He saves His own  
The tares shall into hell be thrown.

—Selected.

### NOT BACKWARD

---

I would not turn backward

On time's rolling sea  
To darkness and sorrow,  
To sin's misery;  
To shores that with wreckage  
Are lined far and wide,  
Of lives that were lost  
On the deep rolling tide.

I would not turn backward  
To sorrow and shame,  
To burden of soul,  
To the guilt and the blame;  
To sin's condemnation,  
So fearful and dread;  
A life in the world—  
But a place with the dead.

I would not turn backward  
To fear and unrest,  
To walk in the way  
That has never been blest;  
Where terrors of judgment  
Forever pursue,  
And more the sweet joy  
Of whatever you do.

I would not turn backward,  
Tho friends beckon still,  
And lure me to turn  
From the Father's good will;  
I know the dark way  
That they travel upon  
Leads farther and farther  
From God and from home.

I would not turn backward—  
My face "as a flint."  
I've set to go forward  
With Holy intent.  
I'm trusting in Jesus,  
Who never can fail;  
Who pleads for me there  
In the Heavenly vale.

I would not turn backward,  
"I press to the prize"  
That waiteth the victor  
Beyond the blue skies;  
A crown never fading,  
A robe of pure white,

A home with my Savior—  
Eternally bright.  
Oh soul, when tempted  
To turn from the way,  
When nights' deepest sorrow  
Has followed the day;  
Look up, and take courage,  
Be strong in the Lord,  
And trust in the promises  
Found in His word.

Selected, Martha Shaffer

### COMFORT OF THE SCRIPTURES

O thou afflicted, tossed with  
tempest  
Beset with troubles great and  
sore,  
Think not thy Father hath for-  
gotten,

That He will favor thee no more.  
Think not thy way from Him is  
hidden,

And Him unmindful of thy tears;  
Think not thy pray'rs tho' yet un-  
answered,

Have fallen on unheeding ears.

Not willingly doth He afflict thee;  
'Tis not in anger that He grieves;  
But whom He loveth them He  
chastens,

Yea, scourges all who He re-  
ceives.

Too wise is He, to good and faithful  
The chast'ning rod betimes to  
spare,

For so His children are made per-  
fect

And grow into His image fair.

Some flow'rs bloom best in shaded  
places;

Some lives grow beautiful thro'  
pain;

The branch that has been purged  
by pruning

More fruit, and better, bears

again.

Unless "the corn of wheat" be  
planted,

No sheaves the reaper's arms can  
bear;

Unless we suffer here with Jesus,

We cannot in His glory share.

Then think not strange "the fiery  
trial,"

The furnace heated sevenfold;

When God sufficiently hath tried  
thee,

From then shall thou "come forth  
as gold."

Lift up the hands that hang down  
feebly!

Confirm the weak and trembling  
knees!

The pain endureth but a moment;  
The glory—long eternities!

—Selected.

### JESUS KNOWS

Have you little daily trials hard to  
bear?

Testing that earth's dearest loved  
ones cannot share?

Listen then, a wondrous secret I'll  
disclose—

When you've troubles just remem-  
ber, Jesus knows.

Are you often sick and tired,  
through and through?

But you do not wish to burden  
others too?

Then remember, there's a bosom  
for repose:

Tell Him all your pain and suffer-  
ing—Jesus knows.

Do the clouds of sorrow sometimes  
cross your sky,

Bringing tears that human comfort  
cannot dry?

Then, for you the "Balm of Gilead"  
freely flows—

Tell it to the "Man of Sorrows"—

Jesus knows.

Does the storm of fierce tempta-  
tion sometimes sweep,  
Till it seems your bark will founder  
in the deep?

Then remember that, no matter  
how it blows,

There's a way to gain the victory—  
Jesus knows.

Do you toil and sacrifice for others'  
good,

Then oft find your motives harshly  
misconstrued?

Does your heart bleed, sometimes  
wounded not by foes?

Think of Him, friends mocked and  
murdered—Jesus knows.

Do you sometimes fear your service  
is so small,

That in Heaven you may wear no  
crown at all?

Have your hopes for His sake, per-  
ished like the rose?

Then rejoice! You'll share His  
glory—Jesus knows.

### THE INFLUENCE OF A CHRISTIAN MOTHER

Mother's always in our deepest  
thoughts,

No matter what we do.

The good in us which she has  
wrought

Will surely see us through.

So may we live the life she taught  
us,

Follow close by her side.

Whose shining life will lead us up-  
ward

With Jesus as our Guide.

—Elizabeth K. Bowman.

### YOUR NEED AND MINE

Grace when the sun is shining,



Lord,  
 Grace when the sky is black,  
 Grace when I get an unkind word,  
 Grace on the too smooth track.  
 Grace when my duties all go wrong,  
 Grace when they all seem right;  
 Grace when it's gladness, praise,  
 and song,  
 Grace when I have to fight.  
 Grace when I'm elbowed in a nook,  
 Grace when I get my turn;  
 Grace when the dinner will not  
 cook,  
 Grace when the fire won't burn.  
 Grace when my dress is fresh and  
 and new,  
 Grace when it's worn and old;  
 Grace when my purse is empty, too,  
 Grace when it's full of gold.  
 Grace when the saved ones don't  
 act saved,  
 And put the blame on me;  
 Grace when the grace I've asked  
 and craved,  
 Seems dimmed, Lord by Thee.  
 —Selected.

---

### STIR ME

---

Stir me, O stir me Lord, I care not  
 how;  
 But stir my heart in passion for  
 the world;  
 Stir me to give, to go, but most to  
 pray;  
 Stir, till the Blood-red banner be  
 unfurled  
 O'er deserts  
 Where no cross is lifted high.  
 Stir me, O stir me Lord, till all my  
 heart  
 Is filled with strong compassion  
 for these souls,  
 Till Thy compelling "must" drives

me to prayer;  
 Till Thy constraining love reaches  
 to the poles,  
 Far north and south, in burning  
 deep desire;  
 Till east and west are caught in  
 love's great fire.  
 Stir me, O Lord! Thy heart was  
 stirred  
 By love's intensest fire, till Thou  
 did'st give  
 Thine only Son, Thy best-loved One,  
 E'en to the dreadful cross that I  
 might live;  
 Stir me to give myself so back to  
 to Thee,  
 That Thou can'st give thyself  
 through me.  
 Stir me, O stir me, Lord; for I can  
 see  
 Thy glorious triumph day begin  
 to break;  
 The dawn already glids the eastern  
 sky!  
 O church of Christ, awake!  
 awake!  
 O stir us Lord as heralds of that  
 day!  
 The night is past, our King is on  
 His way!

—Selected.

---

### FARTHER ALONG

---

Tempted and tried, we're oft made  
 to wonder  
 Why it should be thus all the  
 day long,  
 While there are others living about  
 us,  
 Never molested tho in the wrong.  
 Farther along we'll know all about  
 it,  
 Farther along we'll understand why,  
 Cheer up my brother, live in the  
 sunshine,

We'll understand it all by and by.  
 When death has come and taken  
     our loved ones,  
 It leaves our homes so lonesome  
     and drear;  
 Then do we wonder why others  
     prosper,  
 Living so wicked day after day.  
 Faithful till death, said our loving  
     Master,  
 A few more days to labor and  
     wait;  
 Toils of the road will then seem as  
     nothing,  
 When we sweep thru the beauti-  
     ful gate.  
 When we see Jesus coming in glory,  
 Leaving His home in the skies;  
 Then we will meet Him in that  
     bright mansion,  
 We'll understand it all by and by.

### SENTENCE SERMONS

Hope maketh not ashamed  
 because the love of God is  
 shed abroad in our hearts.

Behavior is a mirror in  
 which everyone displays his  
 image.—Goethe.

Angry looks can do no good,  
 And blows are dealt in  
     blindness.  
 Words are better under-  
     stood  
 If spoken but in kindness.

Too often we are like the  
 nine lepers—taking our  
 blessings for granted.

To your surprise you will  
 often discover that a deli-  
 cate situation can be  
 straightened out by taking it  
 over with the other person.

Woe unto them that call  
 evil good, and good evil.

Be not discouraged with  
 failure, but be not satisfied  
 to keep on failing.

The sweetest life is to be  
 ever making sacrifices for  
 Christ; the hardest life a  
 man can lead on earth, the  
 most full of misery, is to be  
 always doing his own will  
 and seeking to please him-  
 self.

Pride is a most subtle and  
 persistent evil. It keeps the  
 sinner from Christ, and the  
 saint from communion with  
 Christ or his brethren. There  
 is but one remedy for it—  
 the cross, "I am crucified  
 with Christ."

The measure of your use-  
 fulness is determined by the  
 measure of your consecra-  
 tion.

Seek ye first the kingdom  
 of God, and his righteous-  
 ness; and all these things  
 shall be added unto you.

I have learned this, if a minister makes much of the Blood, and makes much of substitution, and holds Christ up as the sinner's hope, God blesses his ministry. And if the apostles did not preach this, what did they preach? You take the great doctrine of substitution out of the preaching of Paul, Peter, John, James and of all these holy men, and you take out all they preached. — D. L. Moody.

Blessed are the meek: for they shall inherit the earth.

#### ADULT SUNDAY SCHOOL LESSONS

Jan. 6—Luke 1:1-25.  
 Jan. 13—Luke 1:26-56.  
 Jan. 20—Luke 1:57-80.  
 Jan. 27—Luke 2:21-52.  
 Feb. 3—Luke 3:1-18.  
 Feb. 10—Luke 3:19-38.  
 Feb. 17—Luke 4:1-32.  
 Feb. 24—Luke 4:33-44.  
 Mar. 3—Luke 5:1-16.  
 Mar. 10—Luke 5:17-39.  
 Mar. 17—Luke 6:1-19.  
 Mar. 24—Luke 6:20-38.  
 Mar. 31—Luke 6:39-49.

#### PRIMARY SUNDAY SCHOOL LESSONS

Jan. 6—God Creates Heaven and Earth. Gen. 1:1-19.  
 Jan. 13—God Creates Animals and Man. Gen. 1:21-31.

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Jan. 20—Adam and Eve in Eden.  
 Gen. 2:8-17.  
 Jan. 27—Yielding to Temptation.  
 Gen. 3:1-13.  
 Feb. 3—The Result of Sin. Gen.  
 3:14-24.  
 Feb. 10—Hatred in the Home. Gen.  
 4:1-15.  
 Feb. 17—The Righteous Saved. Gen.  
 6:9-22.  
 Feb. 24—The Wicked Destroyed.  
 Gen. 7:11-24.  
 Mar. 3—The Tower of Babel.  
 Gen. 11:1-9.  
 Mar. 10—Leaving Home for God.  
 Gen. 12:1-9.  
 Mar. 17—Lot's Choice. Gen. 13:1-18.  
 Mar. 24—Abraham Cares for Others.  
 Gen. 18:16-33.  
 Mar. 31—God Saves Lot. Gen. 19:  
 12-29.







# BIBLE MONITOR

Vol. XXIV

January 15, 1946

No. 2

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## THE LORD REIGNETH Part II

As we set forth into the activities of another year of life it is imperative that we recognize some facts if we are to be successful and fruitful in the Christian life and work of the church of Jesus Christ.

The first fact, as set forth in our last issue, is that "The Lord Reigneth." He it is that is King of kings and Lord of lord, and his dominion is universal. It is his authority and overruling supremacy that should be recognized by all men the world over; and until men everywhere recognize this fact we shall continue to have wars and all of the other evils of human degeneracy.

It is of interest to notice the position that our Lord Jesus Christ holds, as set forth in the scriptures. In

Eph. I we are told that God has set Him (Christ) "Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all." Then again in Col. I:16-18, "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him: and he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead: that in all things he might have the

preeminence." What a contrast between the doctrine herein set forth and the prevailing ideas and theories of men of late years, and the propaganda and dictatorial activities of the proud and arrogant rulers of the nations of our generation!

In the light of the foregoing authority of the word of God every living man has the right, indeed it is his duty, to recognize this universal King above any ruler or group of rulers on the earth.

Another fact that is vital to our lives is that this Lord that reigns universal has laws to govern the human family and commandments, statutes and ordinances to be observed by his people. In connection with this fact it is pertinent to note that the rulers of the nations of this world have no authority to enact laws that conflict with the laws of this King of kings or that would cause his people to violate those higher laws, or that would deny them the right to observe his commandments, statutes and ordinances. Every living man has the God given right, indeed it is his duty to serve his Lord in spite of what men do, or re-

gardless of what conditions may exist on the earth.

The third fact is, that the Lord has established a church on the earth—a called out people—to be his representative body on the earth as a witness to the efficacy of the atoning blood of the Son of God to the saving, regenerating, perfecting and immortalizing of fallen and sinful human kind. In connection with this fact it should be remembered that our Lord has said, "The gates of hell shall not prevail" against the church.

As a closing fact, let us remember that this church has a definite mission in this world. This mission is to carry the great truths of the kingdom of heaven to all men about us. Not only is this to be done by word of mouth with the demonstration of the spirit and power of God, but in our activities and attitudes, by presenting our bodies a living sacrifice, holy, acceptable unto God. The Psalmist exhorts us to "Say among the heathen that the Lord reigneth." Let all who have accepted Christ as our king say amen and faithfully execute our mission.



The Lord reigneth, His kingdom, His laws, His church, and His mission is universal, and woe be to men or angels, kings or princes that ignore these facts!

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### EDITOR'S NOTE

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In December 15 issue on page 6, column 1, lines 6 and 7 from bottom is an error which we wish to correct.

It should read as follows: The adornment of our bodies in "modest apparel" not in the ungodly styles and fashions of the world, is recommended. We beg your pardon for this error.

---

Occasionally we print an article in the Monitor with ideas presented that may vary to some extent from some practices among us. We do this only when the writer has consistent scriptural backing for the idea.

It has always been a claim of the Dunkard people that we are at all times open for new light and a closer approach to our God through His word.

We recommend to our readers that if some writer presents any such claim that

you give the matter considerate and prayerful consideration to see if these things be so. Searching the scriptures is most certainly a profitable way of redeeming the time.

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### IF EVERYBODY WERE LIKE ME?

---

A. G. Fahnestock

---

We have often heard the following: "If every member in my church were like me, what kind of a church would this church be?"

Dear reader, have you ever asked yourself this question and painted a true picture as the facts would reveal? Would it be a church that the gates of hell could not prevail against as Jesus said in Matt. 16:18? Would it be a church that was walking on the good old paths that the prophet Jeremiah speaks of? (Jer. 6:16.) You remember that the people then said, "We will not walk therein." Are we? If every church member were like me, would we find therein the faith once for all delivered unto the saints? As Jude says, (Jude 3),

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"You will remember that we have an unchangeable God, an unchangeable Christ, an unchangeable Word, and an unchangeable faith, the same yesterday, today and forever." Have you found it so in your and my living?

Would the church be a peculiar people, zealous of good works, as Titus says? (Tit. 2:14. We have many peculiar people but do not have the peculiarity that Titus speaks of. If all were like me, would it be a church

of peace and unity through our Lord and Savior Jesus Christ?

Would the church pews be filled each Sunday or empty a greater part of the time? You remember Paul says that we shall not forsake the assembling of ourselves together and so much the more as we see the day approaching.

Could it be, if all were like me, there would be a tremendous scramble to get the seat of honor? Or a terrible noise if all turn out as "Bell-Sheep?" What a feeling if all feel themselves above others.

What a business if everybody were a busy body in other men's matters, (1 Pet. 4:15). What a biting if all were backbiting. Paul says to the Galatians, "If ye bite and devour one another, take heed that ye be not consumed one of another." (Gal. 5:15.) What a blabbering if none would bridle their tongues. Do we have our tongues bridled? James says, "If any man seem to be religious and brideleth not his tongue, this man's religion is vain." (James 1:26.)

Dear reader, if we look at those professing Christian-

ity, we will find that a very large per cent do not have enough faith in the Gospel to bring conviction; and sorry to say that we can find such in our own church, many have promised God and the church to do and not to do, and willingly ignore their promises and vows which they have made.

Can it be that we are in a day and age when many receive not the love of the truth and that God has sent them strong delusions that they may believe a lie and be damned?

For our souls' sake, and for the churches' sake, and for the sake of the rising generation may we honestly and sincerely as ourselves, am I truly a follower of Jesus Christ?

Again may I repeat, if every member in my church were like me, what kind of a church would this church be? What kind?

May all of us wake up so that we will not be found sleeping.

R. 3, Lititz, Pa.

An egotist is not a man who thinks too much of himself; he is a man who thinks too little of other people.

## FAITH SCRIPTURES

Paul Koonen

(Heb. 10:23), "Let us hold fast the profession of our faith without wavering; for he is faithful that promised."

(Heb. 11:6) "But without faith it is impossible to please him: for he that cometh to God must believe that he is and that he is a rewarder of them that diligently seek him."

(Heb. 11:39), "And these all having obtained a good report through faith received not the promise."

(Heb. 12:2), "Looking unto Jesus the Author and Finisher of our faith, who for the joy that was set before him endured the cross, despising the shame and is set down at the right hand of the throne of God."

Remember them which have the rule over you, who have spoken unto you the word of God whose faith follow considering the end of their conversation."

(Jas. 2:1), "My brethren have not the faith of our Lord Jesus Christ, the Lord of glory with respect of persons."



(Jas. 2:14), "What doth it profit my brethren though a man say he hath faith and have not works, can faith save him?"

(Jas. 2:17), "Even so faith if it hath not works is dead being alone."

(Jas. 2:22), "Seest thou how faith wrought with his works and by works was faith made perfect."

(Jas. 1:3), "Knowing this that the trying of your faith worketh patience."

(I Pet. 1:7) "That the trial of your faith being much more precious than of gold that perisheth though it be tried with fire might be found unto praise and honour and glory at the appearing of Jesus Christ."

(Jas. 1:6), "But let him ask in faith nothing wavering, for he that wavereth is like a wave of the sea driven with the wind and tossed."

(Jude 1:3), "Beloved when I gave all diligence to write unto you of the common salvation it was needful for me to write unto you and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."

(Jude 1:20) "But ye beloved building up yourselves on your most holy faith praying

in the Holy Ghost."

(Rev. 2:13, "I know thy works and where thou dwellest even where Satan's seat is: and thou holdest fast my name and hast not denied my faith even in those days wherein Antipas was my faithful martyr, who was slain among you where Satan dwelleth."

(Rev. 2:19), "I know thy works and charity and service and faith and thy patience and thy works and the last to be more than the first."

(Rev. 13:10), "He that leadeth into captivity shall go into captivity, he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints." (Rev. 14:12), "Here is the patience of the saints, here are they that keep the commandments of God and the faith of Jesus."

Kokomo, Ind.

They are not dead who live  
In hearts they leave behind.  
In those whom they have blessed,  
They live a life again,  
And shall live through the years  
Eternal life, and grow  
Each day more beautiful  
As time declares their good,  
Forgets the rest, and proves  
Their immortality.

—Hugh Robert Orr.



## THE SABBATH DAY

---

How do we know that the Hebrew Sabbath comes on your Saturday, since the calendar has been changed so many times?

In ancient times the first day of the Jewish year was also the first Sabbath of the year, and the day was determined by the High Priests by observing the new moon. A Sabbath followed every seventh day thereafter until the end of the year. Consequently, the Sabbath was not a regularly recurring day as our Saturday or Sunday is. When the Jews were scattered they found it hard to follow the ancient Hebrew calendar, so about 360 A. D., under the leadership of Hillel II, they began to adopt Saturday as their regular Sabbath.

## SANCTIFICATION

---

"Sanctify them through thy truth." (John 17:17.)

Sanctification begins in regeneration. The Spirit of God infuses into man that new living principle by which he becomes "a new creature" in Christ Jesus. This work, which begins in

the new birth, is carried on in two ways, mortification, whereby the lusts of the flesh are subdued and kept under; and vivification, by which the life which God has put within us is made to be a well of water springing up unto everlasting life. This is carried on everyday in what is called "perseverance," by which the Christian is preserved and continued in a gracious state, and is made to abound in good works unto the praise and glory of God; and it culminates or comes to perfection in "glory," when the soul, being thoroughly purged, is caught up to dwell with holy beings at the right hand of the Majesty on high. But while the Spirit of God is thus the author of sanctification, yet there is a visible agency employed which must not be forgotten. "Sanctify them," said Jesus, "through Thy truth: Thy word is truth."

The passages of scripture which prove that the instrument of our sanctification is the Word of God are very many. The Spirit of God brings to our minds the precepts and doctrines of truth, and applies them with power. These are heard in

the ear, and being received in the heart, they work in us to will and to do of God's good pleasure. The truth is the sanctifier, and if we do not hear or read the truth, we shall not grow in sanctification. We only progress in sound living as we progress in sound understanding. "Thy Word is a lamp unto my path." Do not say of any error, "It is a mere matter of opinion." No man indulges an error of judgment without sooner or later tolerating an error in practice. Hold fast the truth, for by so holding the truth shall you be sanctified by the Spirit of God.—Selected from Spurgeon.

Bessie Shaffer,  
Stoystown, Pa.

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### SUNDAY SCHOOL

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Alma C. Meade

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I have often been made to wonder about Sunday school. Did Jesus or his apostles ever have a Sunday school? Wherever I read in the scriptures Jesus taught the multitude and it usually consisted of men, women and children. (Matt. 14:19-22; Matt. 13:2; Matt.

15:30-38.) Why not follow Christ, our example? How many troubles and difficulties would be avoided. I don't believe I ever heard lessons taught to our small children on doctrine. Why not? Are they too small to understand?

The scriptures on doctrine are so plain even a child of pre-school age can understand any teacher who speaks a language all can understand. Why not teach our primary department, repentance, conversion, baptism, the Lord's supper, plain dress, anointing, holy kiss and all others as not going to war or stealing, swearing, lying, belonging to secret societies, etc. They will understand and it wouldn't hurt to teach all grown ups the same thing.

Jesus Christ organized the church and children should be taught also in the home where Jesus says, bring them up in the nurture and admonition of the Lord.

Jesus did not command his disciples to organize a Sunday school to teach the children. Now we see at many places women teaching in the Sunday school. That is a direct violation of God's word. You turn with

me to I Tim. 11:12, it reads as follows: "Let the women learn in silence with all subjection." Brethren what does this mean? "But I suffer not a woman to teach." What can be plain-er in God's eternal truth than this statement?

The next sentence, "Nor to usurp authority over the man, but to be in silence." I say brethren should teach and that, the whole church, because God has authorized it so. You say the little children will not understand. I say they do, and very small ones at that, they know what you are talking about if you talk to them occasionally.

My granddaughter, at four years heard a minister preach on not showing your nakedness, and I want to tell you she didn't forget it. I was talking to her and she said to me one day, "Don't you know the brother said we shant show our naked body?" Now if a child four years old can understand what nakedness means, I am sure you can teach them the doctrine of Jesus Christ at an early age. God commanded the Israelites in Deut. 6:1-18, "And thou shalt teach them diligently

unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thy eyes. And thou shalt write them upon the posts of thy house and on thy gates."

Are we really in earnest in teaching our children? Why sometimes we don't even take time to talk to them once in a day. It is very necessary to talk to them in this day and age when we walk by the way and see all the ungodliness on the street that it is hardly fit for decent people to see.

It would be a good idea to put God's laws on our door posts and on our gates to remind all who pass by what a wonderful Savior we have, who does not approve of the evil of the world. It would also keep our children in remembrance that a child of God cannot and dare not follow the fashions of this world, such as short dresses and bare legs and other adornment.

We should teach our chil-



dren God wants a peculiar people that don't look like the world. He is coming some day soon and oh, the heartaches and sorrows on that day, all because we did not teach our children the commands and statutes of God.

May God help us all to be more concerned about the children as these children will be the future church.

### 1946 GENERAL CONFERENCE

The committee has decided that we can resume our regular General Conference in 1946. No preventing providence it will be held at Dallas Center, Iowa.

Details will be printed later. We would appreciate it if the Elder of each congregation would inform us of the approximate number that will attend.

Howard J. Surbey,  
Writing Clerk.

### NEWS ITEMS

#### CERES, CALIF.

Since our last report, there have been five additions to the church,

which surely has made the church rejoice here in this part of God's vineyard. It only shows to us that the long suffering and merciful hand of God is still hovering over His children.

The District meeting of the Fourth district was held here beginning on Wednesday evening with preaching services and each evening thereafter. Elder's meeting on Thursday with District meeting on Friday. Preaching services on Saturday morning and the examination sermon in the afternoon. On Saturday evening with Elder Ed. Withers officiating we surrounded the Love Feast tables. When we enjoy to the fullest such meetings as this, what will it be like when all of God's children meet at the marriage supper of the Lamb and Christ will gird himself and serve us. May all of us be found doing His will at all times so that we will be included in that great family of God.

On Sunday evening Elder Ed. Withers of Oregon began a week's meeting for us. He labored earnestly and brought spirit-filled messages to us. And we are sure that they will return to God manifold.

The services were all well attended and the interest very good. We are deeply grateful to Almighty God for the wonderful showers of blessings that He is bestowing upon us here. Visiting ministers were Elders D. B. Steele, and E. W. Pratt of Wenatchee and Elder Ed. Withers of Newberg.

We have been greatly encouraged and inspired here by having Bro. and Sister Elmer Wickle and Bro. and Sister Ted Snyder and children of Pennsylvania here with us for sometime. We will surely miss them



and hope if we never meet here that we will have that great joy of meeting in that home above.

Any brethren and sisters desiring to change locations will be more than welcome here amongst us.

May we all pray one for another and for the Brotherhood that there may be a great increase of Spirituality and Holiness and that God's will be done in us in these last days.

Mina Andrews.

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### ELDORADO, OHIO

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We, the Eldorado Dunkard Brethren, met in quarterly council December 15, 1945. For an opening hymn No. 403 was sung. Our elder, L. W. Beery, read the 47th Psalm for opening and then led in prayer.

We elected church officers for the coming year. Bro. L. W. Beery was reelected elder for another year.

One young brother was received by letter.

It was decided to discontinue Sunday school.

This brings us to the close of another year. Another year of our lives is gone. Can we look back over the past year and say truthfully in our hearts that we are closer to our God than we were a year ago? Can we say we have lived for God and Him alone or have we been too busy in our own affairs and making gain for ourselves that we have neglected to do the many things we should do to be a true child of God. We each one need by the help of God to search our own hearts and lives and weed out all the hate, malice and ungodliness that these human hearts are so full of. May we all pray for each

other as we know we all need each other's prayers.

Elma Moss, Cor.

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### NOTICE

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After having received so many Christmas greetings I find that it was almost impossible to send out to each one who have sent to my wife and I. I do hereby take this means of thanking each and every one for their kind remembrance of of us with those greetings, and I assure you one and all that we do from the very depths of our hearts appreciate them, and may God richly bless you with a very happy New Year, is our earnest prayer.

Your brother in Christ,  
J. P. Robbins and Wife.

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### GOSHEN, IND.

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On December 15th, at 2:30 p. m., we met in quarterly council. The services were opened by singing hymn No. 201, after which our elder, B. E. Kesler, read and commented on Heb. 13, followed by prayer by Bro. George Replogle.

The trustees reported and finished the improvements on the church premises.

One trustee's time expired, Bro. J. W. Priser. Bro. Paul Lorenz was chosen in his stead.

Our Sunday school officers were elected, retaining several, also church officers, only Bro. Kesler, by reason of mental and physical afflictions he asked to be relieved of oversight of the Goshen church, and for the church to select some one else to take his place. Complying with his request, Bro. Harry

Gunderman was chosen to take the oversight of the church. Bro. Kesler has served faithfully for many years, tenaciously clinging to the faith once delivered to the saints, may the good advice he has given and his stability be an incentive to others to do likewise.

Our usual offering was taken, amounting to \$7.42.

Prayer was offered by Bro. Gunderman, closing the services with the doxology.

Sarah E. Yontz.

### ENGLEWOOD, OHIO

On December 22, at 7:30 p. m., we met in regular quarterly council. Bro. L. W. Beery opened by reading Rom. 15:1-6, and made some remarks on same and led in the opening prayer.

Bro. Robbins then took charge. There was one letter granted, and two received by letter which we gave a hearty welcome into our midst. The main business of the meeting was the choosing of the church and Sunday school officers for the coming year. The meeting came to a close with prayer by Bro. Frank Surbey.

This brings us to the close of another year, and as we enter the new year may we all strive to walk closed to our Lord, for the time is drawing nearer for His return, may He find us all ready with our lamps all burning bright, is our prayer.

Ivene Diehl, Cor.,  
New Lebanon, Ohio.

### KEY TO JOY

I know no key to joy like thankfulness;

It opens every bar across my way.

Just to feel thankful lifts my heart to God,

To wake and say, "Thanks, God, for everything—

For this sweet breath I draw, for those I love;

For peace within in spite of strife without;

For this good life which gives a chance each day

To be of use to someone in the world.

So thankfulness has opened up my door

To rising for the day that is ahead;  
And all the tenseness, fears of the unknown,

Drop from my limbs and leave me free to live.

A grateful heart is cleansed of selfishness,

Is fragrant and receptive to God's love.

Each hour His bounty fills and overflows

My every need and grants the power to share,

For daily there is excess to be given,  
And, sharing, I can know how glad God is

To give to me out of His infinite store,

To hear just one soul say, "Thanks be to God!"

Lucile V. McCurtain.

### WHICH HAS AUTHORITY THE CHURCH OR AN INDIVIDUAL?

L. I. Moss

In the minutes of our last conference, they show there was a query in reference to our members doing relief

work in the war stricken countries. Conference appointed a committee to report to our next conference.

Conference did not authorize anyone to publish any plan for relief work. They were to report to conference and conference would tell our people what to do.

In the Monitor, a brother has ventured to tell our members and churches where to send their relief donations of various kinds. Just what denominations to work through.

There is a principle in this which is dangerous to the church.

To build up a practice by going ahead of conference in matters of this kind, is the same principle that was worked in the Church of The Brethren. I well remember before conference gave its consent, some congregations put musical instruments in their churches and their force principal soon became a general practice. The same happened when women began wearing hats. Conference did not permit it but the practice forced itself on the church over the head of conference.

I was present when this

force policy was used to have the questions asked an applicant before they went into the water and now where has the Church of The Brethren drifted in many things; largely because people resorted to a force policy and began to practice and build up sentiment until the church could not control anything, and lost all governing power.

This is exactly the same principle being introduced through the Monitor in this relief work.

I have always opposed working with other denominations in any program, and I shall oppose having any part in this relief work of other denominations.

I do not say we are not to help the poor and needy, but why mix with other churches?

The fact is, some of our people do not seem to know whether they are Dunkards, or something else. The C. O. program has had a larger influence no some of our boys than some think, and not all for the best.

Lewisburg, Ohio.

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Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.



## "GIRLS WILL BE BOYS"

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Roy L. Smith, a well-known preacher and religious writer, recently made the following comment on the foregoing subject.

"I have become convinced that I belong to the superior sex. In fact, there seems no doubt about it. The women themselves admit it by imitating us. But the strange thing is that women, instead of beginning on our virtues, have started out by imitating our vices.

"I have done a little fishing—just enough to know one kind of bait will catch one kind of fish, and another kind of bait will catch another kind of fish. As a general rule, one can tell from the kind of bait the girl is using what kind of poor fish she is angling for.

"The secret of a woman's power has always been in her womanliness, not her masculinity. I know of a girl who is an expert boxer, but I do not know of any man who wants to marry a trained sparring partner.

"The Lord made the woman beautiful and foolish—beautiful so the men

would love them, and foolish so they could love the men." The modern girl who thinks she can best gain her rights by stepping down from high ideals of womanhood is simply mistaken. She will get some flattery, some ridicule behind her back, and certainly, disappointment.

"The alarming thing about this gasoline, self-starting age is that so many young women are ashamed of their best. They would rather be called good sports than good women. Liberty does not consist of being allowed to be our worst, but the right to become our best.

"We have complained against 'the double standard.' I am opposed to it. But the only progress we have made in attaining a single standard has been lowering of women's standards down toward that of the men.

"Self-respect is the finest virtue any person can cultivate. The world will never rate us any higher than we rate ourselves. We frequently hear girls complaining about restrictions of conventions. But I do not know of many conventions that interfere with a girl be-



coming more womanly. I ing!

do know of some that have been developed for the purpose of safeguarding her modesty, protecting her from insults, and making her fight for chastity easier.

"Chivalry and courtesy are the finest compliments good men ever pay to good women. The woman who attracts this sort of attention from a man is the one who is most a woman. The woman who esteems herself common will be accepted as such by the community. The girl who gives her high favors to every man is held in high favor by no man. She who reserves her best for one man will be respected by all.

"I overheard a young woman defending her drunkenness on the grounds that she was broad-minded on the subject. I do not deny any woman has 'the right' to drink; but she also has 'the right' to rewards of drinking. If she has doubt as to what these rewards are, let her go down to the municipal court tomorrow and see the crowd of drunks that come up. Look into the faces of these wrecks who have won 'the rights' by long, patient years of drink-

"One does not need to be broad to be deep. The Washington Monument is narrow, but lofty.

"I have the feeling that the modern girl is being swindled—trading modesty for recklessness, chastity for sophistication, freedom for danger, womanliness for daring, and charm for cosmetics.

"It is pathetic when girls will be boys. They fail as girls, and make themselves ridiculous as boys!"—Gospel Advocate.

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### FILTHY TOBACCO

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From "A Counterblast to Tobacco"

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By King James I of England  
1566-1625

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(Soon after the use of tobacco was introduced into England and became a common fad, King James—the same man who authorized the translation of the Bible, expressed himself on the new fashion in a vigorous manner. The things he says on this subject are probably still true. We thought some of our readers might have

use for this denunciation of a habit which is continually growing stronger in our country.)

How you are by this custom disabled in your goods, let the gentry of this land bear witness, some of them bestowing three, some four hundred pounds a year upon this precious stink, which I am sure might be bestowed upon many far better uses. I read indeed of a knavish courtier, who for abusing the favor of the emperor Alexander Severus, his master, by taking bribes to intercede for sundry persons in his master's ear (for whom he never once opened his mouth), was justly choked with smoke, with his doom, "Fumo pereat, qui fumum vendidit:" but of so many smoke-buyers, as are at this present in this kingdom, I never read nor heard.

And for the vanities committed in this filthy custom, is it not both great vanity and uncleanness, that at the table, a place of respect, of cleanliness, of modesty, men should not be ashamed to sit tossing of tobacco pipes, and puffing of the smoke of tobacco one to another, making the filthy smoke and stink thereof to exhale

athwart the dishes, and infect the air, when very often men that abhor it are at their repast? Surely smoke becomes a kitchen far better than a dining chamber, and yet it makes a kitchen also oftentimes in the inward parts of men, soiling and infecting them, with an unctuous and oily kind of soot, as hath been found in some great tobacco taker, after their death were opened. And not only meat time, but no other time nor action is exempted from the public use of this uncivil trick; so as if the wives of Dieppe list to contest with this nation for good manners, their worst manners would in all reason be found at least not so dishonest (as ours are) in this point. The public use whereof, at all times and in all places, hath now so far prevailed, as divers men very sound both in judgment and complexion, have been at last forced to take it also without desire, partly because they were ashamed to seem singular (like the two philosophers that were forced to duck themselves in that rain water, and so become fools as well as the rest of the people), and partly, to

be as one that was content to eat garlic (which he did not love) that he might not be troubled with the smell of it in the breath of his fellows. And is it not a great vanity, that a man cannot heartily welcome his friends now, but straight they must be in hand with tobacco? No, it is become in place of a cure a point of good fellowship, and he that will refuse to take a pipe of tobacco among his fellows (though by his own election he would rather feel the savour of a sink), is accounted peevish and no good company, even as they do with tippling in the cold eastern countries. Yea the mistress cannot in a more mannerly kind entertain her servant, than by giving him out of her fair hand a pipe of tobacco. But herein is not only a great vanity, but a great contempt of God's good gifts, that the sweetness of man's breath, being a good gift of God, should be wilfully corrupted by this istinking smoke, wherein I must confess, it hath too strong a virtue: and so that which is an ornament of nature, and can neither by any artifice be at the first required, nor

once lost, be recovered again, shall be filthily corrupted with an incurable stink, which vile quality is as directly contrary to that wrong opinion which is holden of the wholesomeness thereof, as the venom of putrefaction is contrary to the virtue preservative.

Moreover, which is a great iniquity and against all humanity, the husband shall not be ashamed to reduce thereby his delicate, wholesome, and clean complexioned wife to that extremity, that either she must also corrupt her sweet breath therewith, or else resolve to live in a perpetual stinking torment.

Have you not reason then to be ashamed, and to forbear this filthy novelty, so basely grounded, so foolishly received and so grossly mistaken in the right use thereof? In your abuse thereof sinning against God, harming yourselves both in persons and goods, and taking also thereby the marks and notes of vanity upon you: by the custom thereof making yourselves to be wondered at by all foreign civil nations, and by all strangers that come among you, to be scorned



and condemned. A custom loathsome to the eye, hateful to the nose, harmful to the brain, dangerous to the lungs, and in the black, stinking fume thereof nearest resembling the horrible Stygian smoke of the pit that is bottomless.

### JUNK IT

Junk something every day. Junk your worries, junk your fears, junk your anxieties, junk your little jealousies, envies and hatred. Whatever interferes with your getting up and getting on in the world—junk it! Every night before you go to sleep, put in the junk heap all your disappointments, all your grudges, your revengeful feelings, your malice—junk everything that is hindering you from being a strong, fine character. The great trouble with most of us is that we haven't any junk heap of this sort. We pull all our mental enemies, all our handicaps, our discouragements, our losses, our misfortunes, our troubles, worries and trials, along with us. That eats up more than 50 per cent of our vitality and energy, so that

we have only the smaller amount left for the great achievement.

### MY NEIGHBOR

My neighbor is he who has fallen among thieves. Yes, and my neighbors are the priest and the Levite, who passed by on the other side. Perhaps they are in sorer need of me than the wounded man, for their hurts are in a deeper, more difficult part. My neighbor is he that needs me, in any way, body or soul.

### WHITHER BOUND

When I shall have entered the shadows

That lies at the end of the trail,  
When earth and its many allurements,

No longer my senses avail,  
I wonder if I shall recall them,  
The thoughts and the things of today

And know them as part of the earth-life,

That over my spirit held sway.

Shall I be forever tormented  
By greed and its covetous throng?  
Shall anger and passion still vex me

And urge me to do deeds that are wrong?

Embittered by envy and malice  
Twin demons of time's wide abyss



The venomous sting of their presence,  
Would make the next world worse  
than this.

Bereft of the smiles of my loved ones,  
Who into the shadow have passed  
I long, through the ages unending,  
To know them and greet them at  
last;

Far out in eternity's vastness,  
Where sadness and weeping shall  
cease,

Where nothing remaineth but  
spirit,  
I pray for an infinite peace.

Tho' out of the limitless somewhere,  
I into the finite come,

I bring with me no recollection,  
Of life in that previous home.

Here just for a season I tarry,  
And then through the portals of  
dread,

I pass to a wider existence,  
Remembered and wept as the  
dead.

But death dwelleth only in matter,  
To spirit it can not attain;  
And they whom we mourn as de-  
parted

In spirit are living again;  
We know not the place of their  
refuge,

We know not the form they must  
wear,

But free from their physical bond-  
age,

We know they are happier there.

For God is an Infinite Spirit,  
Not subject to death or decay;  
And they are of God and immortal,  
Set free from this cumbering  
clay;

With Him thru the ages unending,  
No longer the creatures of earth,

Their souls shall expand in the  
glory,  
That springs from a heavenly  
birth.

For death is no gateway to dark-  
ness,

But leads to a radiant dawn,  
Where a new life replaces the old  
one,

And sorrows and heartaches are  
gone;

While earth with its many tempta-  
tions,

Its passions, its means, and its  
tears,

Engulfed in the billows of Leethe  
Drifts away with the tide of the  
years.

If then we have no recollections,  
Of life in that pluperfect past,  
Why should the forboding beset us,  
That this life may haunt us at  
last?

When I shall have ended the pres-  
ent,

And passed to future that waits  
No ghost of the now will attend me;  
To trouble my perfect estate.

There time in eternity blended,  
Shall form one continuous whole,  
Where earth and its shadows are  
ended,

A glorified home of the soul.  
And they who have opened its  
portals

And are free from strife and sin,  
Shall wait at the beautiful  
threshold

To welcome and usher me in.  
Everett L. Abbey,  
Cleveland, Ohio.

**OH! WHY SHOULD THE SPIRIT  
OF MORTAL BE PROUD?**

Oh! why should the spirit of mortal

be proud?

Like a swift fleeting meteor, a fast  
flying cloud,

A flash of the lightning, a break of  
the waves,

Man passeth from life to his rest  
in the grave.

The leaves of the oak and the  
willow shall fade,

Be scattered around, and together  
be laid;

And the young and the old and the  
low and the high,

Shall moulder to dust and together  
shall lie.

The infant a mother attended and  
loved,

The mother that infant's affection  
who proved;

The husband that mother and in-  
fant who blessed,

Each, all, are away to their dwell-  
ings of rest.

The maid on whose brow, in whose  
eye,

Shone beauty and pleasure—her  
triumphs are by;

And the memory of those who loved  
her and praised,

Are alike from the minds of the  
living erased.

The hand of the king that the  
sceptre hath borne,

The brow of the priest that the  
mitre hath worn,

The eye of the sage and the heart  
of the brave,

Are hidden and lost in the depth of  
the grave.

The saint who enjoyed the com-  
munion of heaven,

The sinner who dared to remain  
unforgiven,

The wise and the foolish, the guilty  
and just,  
Have quietly mingled their bones in  
the dust.

So the multitude goes like the  
flowers or the weed

That withers away to let others  
succeed;

So the multitude comes, even those  
we behold,

To repeat every tale that has often  
been told.

The thoughts we are thinking our  
fathers would think;

From the death we are shrinking  
our fathers would shrink;

To the life we are clinging they also  
would cling;

But it speeds for us all, like a bird  
on the wing.

Yea! hope and despondency, pleas-  
ure and pain,

We mingle together in sunshine and  
rain;

And the smiles and the tears, the  
song and the dirge;

Still follow each other, like surge  
upon surge.

'Tis the wink of the eye, 'tis the  
draught of a breath,

From the blossom of health, to the  
paleness of death,

From the gilded saloon to the bier  
and the shroud—

Oh! why should the spirit of mortal  
be proud?

—William Knox.—Selected.

### FAITH

Faith trusts Him in the darkness

As well as in the light,

And knows the hand that leads by  
day

Will hold us in the night.

Faith trusts Him for the daily  
bread—

And for the butter, too—  
And knows that when the old is  
worn

'Twill be replaced by new.

Faith trusts Him for the future,  
And meets it with a smile;

It knows no times or seasons,  
Faith trusts him all the while.  
—Selected.

### BUILDING A NATION

It isn't beattlefields and guns that  
make a nation great,  
Or clanking arms, or marching men,  
or panopy of state.

It isn't pageantry or power where  
might and triumph ride,  
For kingdoms are not built on war,  
or nations fed on pride.

It's little homes against the earth,  
where peace and love abide,  
It's rugged hills and quite fields  
across the countryside;  
It's children trugging off to school,  
secure and clean and gay,  
Who own the right to childhood's  
land, the right to laugh and  
play.

It's stony fields and little brooks  
with hidden age-old springs,  
It's tender songs of youth and love  
that some old mother sings;  
It's love of home and fireside light;  
it's sweat and faith and  
toll—

The souls of men who earn their  
bread from sun and rain  
and soil.

It's churches built on quiet streets;  
it's winding roads and  
downs;

It's apple orchards in the sun and  
prosperous, cheerful towns;

It's cattle on a hundred hills in  
pastures green and sweet,  
And happiness that sets a seal on  
faces that you meet.

It's something deeper still than  
this, beyond our thought or  
ken—

The faith that sees the good that  
lives within the hearts of  
men;

A woman glad to bear a child, pro-  
tected by her mate,

It's home and love and little fields  
that make a nation great.  
Edna Jaques.

### COMFORTD OF GOD

#### II Corinthians 1:3-4

A crushing sorrow bore me to the  
ground,

I felt I ne'er could lift my head  
again,

It left me with a gaping, jagged  
wound

Which would not heal; a con-  
stant sourse of pain.

I cried unto my Lord in deep dis-  
tress,

My heart was broken, I could bear  
no more:

His voice came quickly, full of  
tenderness,

"I'm here, my child you should  
have come before."

All spent, He drew me to His loving  
heart,

I found that blessed peace that  
naught can mar;

His healing balm poured o'er the  
wounded part,

Today I cannot even find the  
scar.

I loved a friend—how deeply none  
can know



Save those who have been blest  
with friendship rare,  
When two hearts beat as one—to-  
gether grow,  
And all their burdens with each  
other share.

But, bitter thought, my friend un-  
faithful proved,

Anguish and grief within my  
heart held sway;

Then came my Saviour's voice, "O,  
my beloved,

I'll never fail thee, only near Me  
stay."

To Him confiding all my joy and  
grief,

I've found a Friend who'll always  
faithful prove;

In all my pain He gives me sweet  
relief,

And I have lost my sorrow in  
His love.

A wasting illness came to sap my  
strength,

Neglected lay my work, I could  
not see

Just why it should be so. I said at  
length,

"Lord how can this be glorifying  
Thee?"

"My child, He said, and oh, His  
voice was sweet,

"Of that I am, the judge, just  
trust Me,

It is My work. When testing is  
complete,

Enriched with rarer fruit thy life  
shall be.

I do not want thee like the hot-  
house plant,

But like the storm-tried oak upon  
the hill."

"Oh, Lord," I said, "whatever thou  
dost grant,

There's nothing sweeter than Thy  
blessed will."

There came into my life another  
pain,

A rasping, nagging thorn, most  
hard to bear,

Which must be borne again, and  
yet again,

"Till I gave up—in anguish and  
despair:

But when in agony before His  
throne,

Worn out with weeping, I His aid  
besought,

He said, "I have not left you all  
alone,

Into My likeness you are being  
wrought.

I gave you this in love, to lift you  
up,

And so that you may more abide  
in Me,

So do not fear to drink this bitter  
cup,

In everything My will is best for  
thee."

Oh blessed Lord, Who plans my  
every day,

At any cost, perfect Thy will in  
me.

Give me a perfect trust, though  
dark the way,

And daily make me more and  
more like Thee.

—Selected.

### HOW READEST THOU?

It is one thing to read the Bible  
through,

Another thing to read to learn and  
do.

Some read it as their duty once a  
week,

But no instruction from the Bible  
seek;

Some read to bring themselves into  
repute



By showing others how they can  
dispute;  
While others read because their  
neighbors do,  
To see how long 'twill take to read  
it through.  
Some read it for the wonders that  
are there—  
How David killed a lion and a bear;  
While others read it with uncom-  
mon care,  
Hoping to find some contradictions  
there.  
One reads with father's specs upon  
his head,  
And sees the thing just as his father  
said.  
Some read to prove a preadopted  
creed;  
Hence understand but little that  
they read,  
For every passage in the book they  
bend  
To make it suit that all-important  
end.  
Some people read, as I have often  
thought,  
To teach the book instead of being  
taught;  
And some there are who read it  
out of spite  
I fear there are but few who read  
it right.  
So many people in these latter days  
Have read the Bible in so many  
ways  
That few can tell which system is  
the best.  
For every party contradicts the  
rest.  
But read it prayerfully and you will  
see,  
Although men contradict, God's  
words agree;  
For what the early Bible prophets  
wrote,  
We find that Christ and His  
apostles quote;

So trust no creed that trembles to  
recall  
What has been penned by one and  
verified by all.—Selected.

### OH, HOW HE LOVE

"A Friend that sticketh closed  
than a brother." (Prov. 18:24.  
One there is above all others,  
Oh, how He loves!  
His is love beyond a brother's,  
Oh, how He loves!  
Earthly friends may fail or leave us,  
One day soothe, the next day grieve  
us;  
But this Friend will ne'er deceive  
us,  
Oh, how He loves!  
'Tis eternal life to know Him,  
Oh, how He loves!  
Think, oh, think how much we owe  
Him,  
Oh, how He loves!  
With His precious blood He bought  
us,  
In the wilderness He sought us,  
To His fold He safely brought us,  
Oh, how He loves!

### DISTRICT No. 2

The location of District  
Meeting Wednesday, April  
10, 1946, is open.

Any congregation desir-  
ing this meeting please let  
us know at once.

Howard J. Surbey,  
Writing Clerk.

The Lord through the  
prophet Amos did those  
(musical) instruments con-

demn; then why should He be pleased with ours, when he disposed of them?

Let us all resolve, first to attain the grace of silence; Second, to deem all fault-finding that does no good a sin, and to resolve, when we are happy ourselves, not to poison the atmosphere for our neighbors by calling on them to remark every painful and disagreeable feature of their daily life; Third, to practice the grace and virtue of praise.

Harriet B. Stowe.

#### ADULT SUNDAY SCHOOL LESSONS

Jan. 6—Luke 1:1-25.  
 Jan. 13—Luke 1:26-56.  
 Jan. 20—Luke 1:57-80.  
 Jan. 27—Luke 2:21-52.  
 Feb. 3—Luke 3:1-18.  
 Feb. 10—Luke 3:19-38.  
 Feb. 17—Luke 4:1-32.  
 Feb. 24—Luke 4:33-44.  
 Mar. 3—Luke 5:1-16.  
 Mar. 10—Luke 5:17-39.  
 Mar. 17—Luke 6:1-19.  
 Mar. 24—Luke 6:20-38.  
 Mar. 31—Luke 6:39-49.

#### PRIMARY SUNDAY SCHOOL LESSONS

Jan. 6—God Creates Heaven and Earth. Gen. 1:1-19.  
 Jan. 13—God Creates Animals and Man. Gen. 1:21-31.

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Jan. 20—Adam and Eve in Eden. Gen. 2:8-17.  
 Jan. 27—Yielding to Temptation. Gen. 3:1-13.  
 Feb. 3—The Result of Sin. Gen. 3:14-24.  
 Feb. 10—Hatred in the Home. Gen. 4:1-15.  
 Feb. 17—The Righteous Saved. Gen. 6:9-22.  
 Feb. 24—The Wicked Destroyed. Gen. 7:11-24.  
 Mar. 3—The Tower of Babel. Gen. 11:1-9.  
 Mar. 10—Leaving Home for God. Gen. 12:1-9.  
 Mar. 17—Lot's Choice. Gen. 13:1-18.  
 Mar. 24—Abraham Cares for Others. Gen. 18:16-33.  
 Mar. 31—God Saves Lot. Gen. 19:12-29.

# BIBLE MONITOR

Vol. XXIV

February 1, 1946

No. 3

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## THE LORD REIGNETH

### Part III

IN connection with the the thought of the overruling supremacy of the Lord Jesus Christ, the question may arise as to what our duty toward him is. The word tells us that we are beings of his creation and that it is "In him we live, and move and have our being. (Acts 17:28), For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him." (Col. 1:16.)

In his glimpse into the world beyond John the revelator throws some further light upon this question. The four and twenty elders who fell down and worship-

ped the One on the throne uttered these words: "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created." (Rev. 4:11.)

It would seem, in the light of these facts, that our duty toward our Creator should be clear to all, whether we be kings, counselors or subjects, and that would be for each of us to fulfill in our beings the desires and plans of our maker. If this would be accomplished this earth would become a paradise of bliss.

Then the question arises, what are the desires and plans of our Lord for us in this dispensation? In Heb. 1:1-2 we are told, "God, who at sundry times and in divers manners spake in time past unto the fathers



by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom he also made the worlds." It is this revelation of God through Jesus Christ that must be recognized by men if it is to be well with us in this life. The psalmist tells us that God "Renderest to every man according to his work." In the gospel of our Lord Jesus Christ is revealed the mind of God toward us and the standard of life and conduct which he approves. It is our duty to comply with his desire for our own good and his glory.

In dealing with the Israelite nation of old God gave laws to govern them that they might be his people and enjoy his blessings. At one time Moses called the attention of these people to this matter in these words: "And the Lord commanded us to do al these statutes, to fear the Lord our God, for your good always, that he might preserve us alive, as it is at this day. And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us." (Deut. 6:

24-25.) "And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and his statutes, which I command thee this day for thy good." (Deut. 10:12-13.)

You will notice in these references that Moses pointed out to the people that these laws which God had given them were for their good. As long as they kept these commandments, statutes and ordinances, all was well with them but when they forgot their God and transgressed his laws they suffered the judgments of God.

In like manner, the gospel of our Lord Jesus Christ was given us in this dispensation "for our good" and those who heed its counsel receive his mercies, blessings and promises for time and eternity. To ignore or repudiate this revelation of God and the authority of Christ our King is but to place ourselves under the condemnation and judgments of God.



The wise man of old summed the issues of life up in these words: "Let us hear the conclusion of the whole matter: 'Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or evil.'" (Ecc. 12:13-14.)

### THE WAY THE NEW TESTAMENT

Dallas Sigler

"I am the way, the truth and the life; no man cometh unto the Father, but by me." (St. John 14:6.) What a blessing to man, that the testament of our Lord and Saviour; which is our guide to live by, has been presented to the world, in such a simple and understandable way. We are also promised help, that we may know the right way to live. Let us read John 16:13, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and will shew you things to come. And ye shall know the truth,

and the truth shall make you free." (John 8:32.)

And it is true that all Christians realize their weekness, to fully understand the word of God. But God has promised all who will seek to know, help and guidance through the Holy Spirit. Dear Christian professor do we realize how important, it is that we know God's will? For we will be asked why we practice the things we do in the church? Or why we do not take part in so many things that are going on about us. Some time ago, I made up my mind I was going to find out through some of my close friends, just what might be the difference between their doctrine and belief and the Dunkard Brethren, as some of them were already putting us, the D. B. to shame in the dress question.

The first thing I asked them (one each of two different denominations) was how do you baptize? and each answered, either sprinkling or pouring. I asked them to show me the scripture that would bear them out, in substituting sprinkling or pouring, for baptism. They looked me

**B I B L E   M O N I T O R**

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in the eye and said, we do not know where we get it. I asked why do you practice that for if you have no scripture for it. The answer was, that is the way our church does.

Dear reader, brother or sister, I do hope there is not one of you that is living a life that you cannot back yourself up by the New Testament. There is a command: "Study to shew themselves approved unto God, a workman that needeth not be ashamed, rightly dividing

the word of God." (II Tim. 2:15. ) This means only that we take God at his word, that we may know what he wants us to do, and what he wants us to stay away from. And if you and I want to be a discredit to the Church of God, we can do so by doing, or practicing, some thing for God, that we are unable to find, in the testament of our Lord and Savior Jesus Christ. Now if we cannot back up the things we practice for our Lord, by his scriptures, then where will he class us? Just read: "Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." (John 10:1. "And Jesus answering said unto them, do ye not therefore err, because ye know not the scriptures, neither the power of God." (John 12:24.)

It is extremely important that you and I know the word of God, to the extent wherein we are able, because we do not want to leave anything undone, that he wants us to do, neither do we want to practice, or impose on others that they should do something to one's

liking that there is no scripture in the New Testament to bear us out.

The Lord has given you and I fair warning along this line, telling us in the last instruction he gives us, "And if any man shall take from the word of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." (Rev. 22:19.)

I am sure we will be a blessing to the church, a glory to God, if we can tell others where the words of God will support the following:

Why I was baptized by triune immersion.

Why I wash my brothers' feet.

Why I practice the salutation of the holy kiss.

Why I believe in the prayer veil for the sisters.

Why I do not belong to any secret organization.

Why I do not attend gatherings of worldly nature.

Why I do not use tobacco in any form.

Why I do not use liquor.

Why I will not wear clothes that do not cover my limbs and body.

Why I will not wear stockings, or any other clothes that make to appear as nude or naked.

Why I, a sister, wear a covering large enough to cover my head.

Why I keep my children in plain dress, as I want them to do when they grow up.

Why I love my brother and neighbor as my self.

Why I will go the second mile, or give the cloak also.

Why I will lay down my life, that a brother may be saved into the church.

Why I want to be sure there is no beam in my eye, before I try to find the mote in my brother's eye.

Why I will not repeat what I heard or saw, that will in any way be belittling to any one.

Why I will not speak of any one unless I can speak well of them.

Why I enjoy giving rather than receiving.

Why I feel it my duty to be in the Lord's house on the Lord's day.

Why I will not let the things of this world interfere with the Lord's work.

Now dear reader, we have touched on a few of the questions that might confront us, you continue on



searching out others, and be prepared to tell the story of Jesus, to those who hunger and thirst. For there are those who are longing for some one, who will walk the straight and narrow way with them. The Lord told the disciples, you hold me up and I will draw all men unto me. In other words he is telling them that if they are true and loyal to him, his church will grow in numbers, and will prosper. He has the same message for you and I today. And it will depend upon the actions of you and me today, as to whether the church is growing in numbers, or if it is diminishing. Praying God's blessings up on all who are truly interested in seeing the work of the Lord carried on as he would have it; to the saving of the souls of men.

White Pigeon, Mich.

### HAPPINESS OR JOY?

Ethel Beck

We all like to be happy. When we define the word we see it means: favored by hap, or fortune; lucky, prosperous. Happiness depends on the happenings, circum-

stances and conditions of life. The people of the world are happy at times, as well as the Christian.

Joy and rejoice, have a deeper meaning than happiness. Although one who has joy is happy. It is a state of happiness, bliss, beatitude and to be very glad. To rejoice is to feel joy, to experience gladness in a high degree; to have pleasurable satisfaction. Also to exult, delight and triumph in something. Only the Christian knows true joy, it refers more to spiritual things. We have someone, and something, to rejoice in, something lasting. It is not only a privilege to rejoice in the Lord, but commanded.

Joy is a fruit of the spirit. (Gal. 5:22.) Both joy and love are the natural outflow of the Christian life. These virtues should not have to be forced but should be spontaneous.

The coming of Jesus to this earth brought joy. The angel said, "Behold, I bring you good tidings of great joy, which shall be to all people." There will be joy in our hearts when we receive Him. And still more joy when He comes to re-



ceive His children. "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Tit. 2:13.)

"A crown of righteousness" will be given not only to Paul, "but unto all them also that love His appearing." (I Tim. 4:8.)

The jailer asked Paul and Silas, "Sirs, what must I do to be saved?" And they said, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spoke unto him the word of the Lord, and to all that were in the house." After "he and all his," were baptized "he set meat before them, and rejoiced, believing in God with all his house."

The eunuch was riding in his chariot. He was reading from Isa. 53. He did not understand it. Philip joined him and began at that scripture, of Christ's suffering, "and preached unto him Jesus." He asked to be baptized. Philip said, "If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God." He was baptized and "went on his way re-

joicing." These two instances of rejoicing were the natural outflow of that which they experienced within. So is this true of every one of us who are children of God.

Let us hear Paul's testimony of his joy in the Lord. "For we are the circumcision which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. Rejoice in the Lord always, and again I say rejoice." (Philip 3:3; 4:4.)

"For if when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." (Rom. 5:10-11.) "Rejoice evermore." (I Thess. 5:16.)

"For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the word, and more abundantly to youward." (II Cor. 1:12.)

The Holy Spirit witnessed to Paul that there would be bonds and afflictions awaiting him. Yet he said, "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." (Acts 20:24.) Even when he knew that trouble was ahead, it did not move him. He still had work to do. He would not be happy unless he faced the trouble, and to finish his course.,

We will notice Peter's testimony for Christ. "Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls." (I Pet. 1:8-9.) It is a joy that cannot fully be expressed when we believe in the Lord with our whole hearts.

Jesus sent the seventy out with power, to preach and heal the sick. "And the seventy returned again with joy, saying, Lord, even the devils are subject unto us

through Thy name." and He said, "Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." (Luke 10:17-20.) We not only rejoice in our salvation, but because our names are written in heaven.

Paul and Silas were in Antioch preaching. They said, "We declare unto you glad tidings" and preached Jesus to them. The Gentiles asked them to preach the next sabbath, almost the whole city came to hear them. The Jews were filled with envy and opposed them. They raised persecution against them and expelled them from their coasts. They went to the next city, "and the disciples were filled with joy, and with the Holy Ghost." (Acts 13.)

Jesus tried to encourage the disciples, against the time of His absence from them. He says, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh

from you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full." (John 15:11; 16:22-24.) We recall, with what joy the disciples preached after the day of pentecost. They had received the power of the Spirit and the joy Jesus promised. That joy is also available to us. Even though we may have sorrow for awhile, as they did, yet underneath it all, is His joy which no man can take from us. The world knows nothing about this joy which helps the child of God to bear up under trying times.

It was a great joy to Paul's heart when people were converted through his preaching, or when there was Christian growth. He expresses it thus: "My brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved. For what is our hope, or joy, or crown of rejoicing? Are not even ye? For ye are our glory and joy. For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God. Therefore we were

comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all." (Philip 4:1; I Thess. 2:19; 3:9; II Cor. 7:13.)

Paul knew of the faith and love of the Colossians and prayed that they would walk to please the Lord, and to be patient and long-suffering with joyfulness. "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with knowledge of His will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might according to His glorious power, unto all patience and longsuffering with joyfulness." (Col. 1:9-11.)

John also finds joy in seeing Christian growth. "I have no greater joy than to hear that my children walk in truth." (III John 4.)

David experienced continual praise and joy in the Lord. He exhorted all of God's people to find this same joy. "But let all those



that put their trust in Thee rejoice: let them ever shout for joy, because Thou defendest them: let them also that love Thy name be joyful in Thee. Make a joyful noise unto the Lord, all ye lands: Sing forth the honor of his name: make His praise glorious. O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. But let the righteous be glad; let them rejoice before God; yea, let them exceedingly rejoice. Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart." (Psa. 5:11; 66:1-2; 95:1-2; 68:3; 32:11.) His first thought is, for all who trust and love God to rejoice because He defends them. How true when we trust God each moment what to say when tested, and commit our lives to Him all through this journey of life, He does defend us.

Isaiah 61:10 bursts out with praise to God. "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom deck-

eth himself with ornaments, and as a bride adorneth herself with jewels." When we have the Lord in our hearts we are expected to give Him praise, honor, glory and to sing unto Him. The more we sing unto Him the more joyful we will feel. Sometimes our hearts are filled with joy that we cannot express. God still expects some expression of joy from us, in words or song or some other way. We are to be filled with gladness—joyful satisfaction and cheerfulness. If Christians are grouchy and grumble, others will not want the kind of life we profess. If we are inclined to complain and to see only the dark side of things, let us ask God to help us overcome such an attitude.

There are times when we are going through trying experiences, severe tests and afflictions, we do not feel like singing. If we start praising God for what he does for us and what we enjoy, then try to sing, it will not look nearly so bad. This reminds me of the little song:

Sing the clouds away,  
Night will turn to day;  
If you sing and sing and sing,



You'll sing the clouds away.  
 Smile the clouds away,  
 Night will turn to day;  
 If you smile and smile and smile,  
 You'll smile the clouds away.

Pray the clouds away,  
 Pray and pray and pray;  
 Night will turn to day,  
 No matter what they say,  
 Sing and smile and pray,  
 That's the only way;  
 If you sing and smile and pray,  
 You'll drive the clouds away.

It would be well if we all  
 learned this and made use  
 of it when things seem dark.

Let us consider Jesus and  
 the apostles to see how they  
 rejoiced in spite of afflic-  
 tions. They give us wonder-  
 ful examples and instruc-  
 tions to follow. "Looking  
 unto Jesus the Author and  
 Finisher of our faith; who  
 for the joy that was set be-  
 fore him endured the cross,  
 despising the shame, and is  
 set down at the right hand  
 of the throne of God. (Heb.  
 12:2.) "Blessed are ye,  
 when men shall revile you,  
 and persecute you, and shall  
 say all manner of evil  
 against you falsely, for my  
 sake. Rejoice, and be ex-  
 ceeding glad: for great is  
 your reward in heaven: for  
 so persecuted they the  
 prophets which were before  
 you." (Matt. 5:11,-12.)

"Great is my boldness of

speech toward you, great is  
 my glorying in you: I am  
 filled with comfort, I am  
 exceeding joyful in all our  
 tribulation. For when we  
 were come into Macedonia,  
 our flesh had no rest, but we  
 were troubled on every  
 side; without were fight-  
 ings, within were fears." (II  
 Cor. 7:4-5.) "As sorrowful,  
 yet always rejoicing; as  
 poor, yet making many rich;  
 as having nothing, and yet  
 possessing all things." (II  
 Cor. 6:10.) "And they de-  
 parted from the presence of  
 the council, rejoicing that  
 they were counted worthy  
 to suffer shame for His  
 name." (Acts 5:41.) What  
 wonderful examples of the  
 grace of God through adver-  
 sities. I like Paul's ex-  
 pression "as sorrowful, yet  
 always rejoicing." He learn-  
 ed to take what come, know-  
 ing God's grace was suf-  
 ficient.

"My brethren, count it  
 all joy when ye fall into  
 divers temptations; knowing  
 this, that the trying of your  
 faith worketh patience." (James 1:2-3.)

"Beloved, think it not  
 strange concerning the fiery  
 trial which is to try you, as  
 though some strange thing  
 happened unto you: but re-

joice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy." (I Pet. 4:12-13.) It is not at all strange that we should go through some fiery trial. We then, in a way, suffer with Christ. But just think of the exceeding joy awaiting us if we continue faithful.

Paul said the Thessalonians received the word in much affliction, with joy. "And ye become followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost." (1:6.) The unbelieving Jews opposed them so greatly and made it hard for them to preach, as well as to receive the word.

Let us hear a prophet from the Old Testament. "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the Olive shall fail, and the fields shall yield no meant; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation." (Heb. 3:19.) If all our temporal blessings fail could we still rejoice in

the Lord? It surely would test our faith.

All these mentioned went through the tests and came out victorious still rejoicing in the Lord. How about us? Many times we leave even small things get the best of us. Are we living as close to Jesus as we should or as He wants us to? Let us think back. Do we have that joy in our hearts as we did at first, when we realized our sins were forgiven and we were a child of God? We do not want to leave the trials of life take our joy. They will soon pass away. But joy remains and Jesus still abides through it all. Sometimes we let grudges, ill-will and anger sap the joy from our Christian experience. Or we may feel we have been slighted, insulted or set aside. If we ponder over these things we pity ourselves and lose our joy. Not many of the slights and insults are intentional, just unthoughtfulness. Even if they are intentional, let us look to God to overcome it. Every time we think of such unpleasant things, let us start singing or whistling or anything to turn our thoughts in a different direction.

"The Lord hath done great things for us whereof we are glad." (Psa. 126:3.)

Let us obey Paul's command to "rejoice always and evermore."

Dallas Center, Ia.

### IT SHOWS IN YOUR FACE

You don't have to tell

How you live every day;

You need not reveal

If you work or you play,

For a trusty barometer's

Always in place—

However you live,

It will show in your face!

The truth or deceit

You would hide in your heart,

Will not stay inside

When once given a start.

Why sinews and blood are only

Thin veils of lace—

What you wear in your heart

You must wear on your face!

If you have battled and won

In the great game of life,

If you have striven and conquered

Thru sorrow and strife;

If you have played the game fair

But reached only first base—

No need to proclaim it—

It shows in your face.

If your life is unselfish, and

For others you live—

For not what you can get,

But for what you can give;

If you have lived close to God

In His infinite grace—

You don't have to tell it,

It shows in your face!

Selected, Martha E. Shaffer.

### THE CHRISTIAN SIN

As you read the title to this article, the question at once rushes to your mind: is it possible to be a Christian and still sin? It is the actual practice in many Christians' lives. Too often we, as Christians, excuse sin in our lives by calling it a "failure," or a "shortcoming" or some other name milder than "sin."

The particular "Christian sin" to which I refer is the greatest of all: that of prayerlessness! If this sin, prayerlessness, were overcome in every Christian's life, all of the temptations which result in open sin would be overpowered at the start; for prayer is the means of obtaining from God the power to live an overcoming life. Let us face the matter squarely. We excuse our lack of prayer with alibies that sound to us very real and convincing. We say, "I just don't have time this morning," or we plead, "There have been so many distractions, I just couldn't concentrate on prayer."

Because these apologies seem real to us, they blind us to the deep guilt of the



situation. We must become awake to the sinfulness of prayerlessness.

What makes this such a great sin? Let us define prayer. According to the dictionary, praying is addressing the Supreme Being. But it is even more than that. Prayer is the opening of the heart to God. By prayer we cannot bring God down to earth, but we can prepare the way for His entrance into our hearts, to do His work. When we refuse to pray, we are refusing to talk to God. Thus we are reproaching the Supreme Being of the universe, God, Himself.

God's invitation to us is found in Revelation 3:20, "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him and will sup with him and he with me." We are invited to converse with the most holy and high God. We are offered the privilege of experiencing blessed fellowship with Him. But what use do we make of this invitation? We say, "I haven't time today, Lord!"

Again, prayerlessness is sin, because of the effect it has upon our lives. Prayer-

lessness results in a deficient Christian life! It is only as we pray that we are able to gain victory over the old, natural man and his fleshly desires. God requires, of a Christian, holiness.

As long as we are under the power of the flesh we cannot possess a spiritual life that is up to God's standard of acceptability.

We read in Genesis 17:1, that God appeared to Abraham one day and said to him "I am the Almighty God, walk before Me and be thou perfect." Today the same words of God as spoken to Abraham, thunders a mighty challenge to all Christians! How can we attain perfection when our prayer life is sadly lacking? Prayer is the switch to the power house of God. By prayer we turn on the current and yet, so few of God's people really know how to get hold of this power in prayer.

What, then, is the cure?

Your whole relationship to the Lord must be changed. You must believe, not only in His infinite love, but as well, that he really longs to have communion with you each moment of the



day. You must believe in His divine power, which has already conquered the sin of prayerlessness in you and will keep you from it. You must believe in Him, who, as the great intercessor through the Holy Spirit, will inspire you with joy and power for communion with God in prayer.

Shipmates, as you realize the awful sinfulness of prayerlessness, will you not cry out, "God forgive me for this neglect of prayer," and say with the disciples of old, "Lord, teach me to pray"?

Sel., Martha E. Shaffer.

### SERMONS

There are two sermons that have no equal in this world. They are namely "The sermon on Mt. Sinai," by God himself, and the "Sermon on the Mount," by Jesus Christ, both preached on a mount. God preached to his chosen people, the Jews, through Moses whom God chose to be a leader to his people in Ex. 20th chapter to the end of Exodus and also the law for the priest in Leviticus, the entire book. Please read it and see how exact God told Moses all things and if they

were not observed it meant death. The sermon on the Mount was preached by Jesus himself for all mankind in this world until he comes again. Now let us note this wonderful sermon that if not observed means death in the end. (Matt. 5.)

I am sure everyone is very familiar with the Beatitudes, the first 12 verses. The 13th verse, "Ye are the salt of the earth: but if the salt have lost his savour wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." Now salt is a preservative and God's people are the only preservative that the world has as Jesus says, "Ye are the salt of the earth: but if the salt have lost its savour wherewith shall it be salted? "Now if God's people have lost this preservative wherewith shall the heart be preserved? It cannot be preserved because we are good for nothing, but to be cast out and to be trodden under foot of men. We will do the earth no good and if we look at the churches of today we can see that God's people are losing their savour and naturally they are being

cast out of God's sight and they are being trodden under the foot of men as we can see they surely are under the foot of men just doing as they say and have no salt in themselves. The salt is gradually being lost and the old earth cannot be preserved very long any more.

May we as Dunkards be the salt of the earth that we may not be trodden under foot of men.

Alma C. Meade.

### NEWS ITEMS

#### SHREWSBURY, PA.

The Shrewsbury congregation met in regular quarterly council December 31st. Several members were absent on account of sickness.

The meeting was called to order by singing song No. 375. Elder J. H. Myers read St. John 3:1-10, and led in prayer and J. L. Myers, our elder took charge of the meeting.

One sister was received by letter. Reports of the treasurers were read; officers and teachers were elected for both the Shrewsbury and York Sunday schools. "Nearer My God to Thee," was sung; John McWilliams led in prayer and we were dismissed. May we join our prayers in praying for the Dunkard Brethren church that it may grow and prosper.

C. M. Stump, Cor.

#### NEWBERG, OREGON

Newberg Dunkard Brethren church met in regular quarterly council December 28th at 2 p. m. with our Elder E. L. Withers presiding. Elder Galen Harlacher read part of Matt. 6 and led in prayer.

This being the time we elect officers for the coming year, the following were chosen: Elder, E. L. Withers, clerk, D. H. Withers, treasurer, P. E. Harlacher, Sunday school superintendent, Bro. Myers.

An offering of \$12.75 was taken. A motion was made and passed that we send another \$50 for relief work. Jesus said in that day ye will hear it said, "I was hungry and ye fed me, naked and ye clothed me, then will they begin to wonder when this happened." He will say "In-as-much as ye did it unto one of the least of these my brethren ye did it unto me."

Never did we have a greater opportunity to lend to the Lord as at present. If we lay up treasures in the heavenly bank it can never be taken from us. "Lay up for yourselves treasure in heaven, where moth and rust does not corrupt nor thieves break through and steal." May we each strive to live closer to the foot of the cross.

We are glad to welcome Bro. and Sister Myers and Sister Litfin and family in our midst. We urge any one wishing to change location to come and look at the country here around Newberg, we think we have a good country.

Mollie Harlacher, Cor.

#### MECHANICSBURG, PA.

We held our council December

27th at 4 o'clock. Bro. C. F. Weaver opened the meeting by reading 1st Psalm and then he led in prayer. Our elder, A. G. Fahnestock then took charge. We elected our Sunday school officer: Superintendent, Bro. Harry L. Junkins; assistant, Elder Ray S. Shank; teachers, Men's Bible class, Elder Ray S. Shank; Women's Bible class, Bro. C. F. Weaver; Young Men's class, Bro. Paul Weaver; Young Ladies class, Bro. Delma Stump.

Every thing was done in a quiet and peaceful way. Closing prayer by Elder A. G. Fahnestock. May the Lord help us that we may keep faithful and work for the up building of His kingdom is our prayer.

Harry L. Junkins, Cor.

R. 1, York Springs, Pa.

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#### TANEYTOWN, MD.

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The Walnut Grove church met the evening of January 5, 1946, for our regular council, the meeting was opened by our elder, A. G. Fahnestock, reading I John 4, and prayer, giving some good admonitions, then moderating the meeting. The principal part of the meeting was the electing of officers for the coming year, nearly all were re-elected. Also elected some new trustees as some had moved out of the state. We also decided to hold a series of meetings some time in September.

We have a member in Florida, as he is isolated but still holds to the church we decided to write him a letter of appreciation and encouragement.

While few in number, our elder encouraged us to live faithful as the

few are under the promise as well as the number. Bro. Fahnestock stayed over night and preached for us on Sunday morning, which was appreciated. We gladly welcome anyone passing this way to worship with us.

My prayer is we may all live faithful to the end as the crown is only in the end.

M. E. Ecker.

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#### PLEVNA, IND.

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The Plevna congregation met in regular quarterly council December 8th, at 10 a. m. Meeting opened by singing, "Nearer The Cross," and Bro. Weimer opened the meeting and led in prayer, also gave us some good admonition. As our elder wasn't present, Bro. Kooness took charge.

All business was disposed of in a Christian manner.

We voted for an evangelist for next fall. We decided to send our Thanksgiving offering for relief through the Mennonite church. The sisters are going to do some sewing for relief.

At this time we elected our church and Sunday school officers.

Bro. Clarence Surbey for church clerk and treasurer; Bro. Clarence Rush, trustee; S. S. Superintendent, Bro. Earl Kendall; secretary, Bro. Paul E. Kintner; chorister, Bro. Harley Rush.

Three of our boys have come back from the army. Dwight Lantz, Earnest Lorenz and Elson Kendall. We hope the others will soon be home.

Lela Lorenz, Cor.



### MIDWAY

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The Midway congregation observed her communion on Saturday, September 8th, beginning at 10 a. m.

Bro. James Kegerreis preached for us for two weeks, beginning October 7th.

We met in regular quarterly council December 1st. Letters of membership were granted to Sister Opal Rot, and to Bro. and Sister Raymond Lorenz. It was voted to withdraw fellowship from Bro. Richard Wolf because of his continued affiliation with the armed services. It was decided to discontinue Sunday school until our March council.

Few changes were made in our election of church officers for the coming year.

Paul B. Myers, Cor.

### COME OUT OF TOWN

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"And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. And he took the blind man by the hand, and led him out of town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought? And he looked up, and said, I see men as trees, walking. After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man

clearly. And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town." (Mark 8:22-26.)

The thought arises why did Jesus lead the blind man out of town before he restored his sight? And why did he tell him not to go back into town after he had restored his sight? The name of the town was Bethsaida. Christ says, "Woe unto thee Bethsaida for if the mighty works which were done in you had been done in Tyre and Sidon they would have repented long ago in sackcloth and ashes." (Matt. 11:21.) Bethsaida was a wicked town. I suppose Christ meant that there were enough wonderful works done there he rather took the blind man by the hand and led him out, then restored his sight, and sent him to a place where it might do some good, to his own. "Don't tell it to any one in the town." "Give not that which is holy unto the dogs, neither cast ye your pearls before swine: lest they trample them under their feet and turn again and rend you." (Matt. 7:6.) Chorazin, Thyre, Bethsaida, Sidon, Capernaum,



Sodom, Gomorrah, and Nineveh, all these cities were wicked. God destroyed them. But first he led the righteous out of the cities. Read Gen. 19:17. Jerusalem became wicked, Christ told his disciples, when they should flee out of Jerusalem. (Matt. 24:15-20) How many wicked cities are there existing in our time? It appears that cities in ages past have been brooding nests of wickedness: this is also true in our time. Where is there a large city existing that Jesus would say to his children go into this or that city to make your living? or where is the city Jesus would say to parents "Take your family to town and bring them up in town?" Don't we have reason to believe that if we ask Jesus about the question, He will say, "Parents take your children by the hand and lead them out of town," and to that He would add, "Don't take them back any more." Why? Because that town is too wicked. Don't we experience when parents are living in town when they get converted, that an angel comes and takes them by the hand and leads them out of town. O! how many temptations there are at present in cities and towns. Fearful ungodliness, spiritual wickedness. Many cities are flooded with places of amusements, to fulfil the lusts of the flesh by day and by night. Many crimes are committed secretly. Brothers and sisters, fathers and mothers, have we got any children to help to supply the towns and cities? What is our answer? My answer is I haven't one single one that I would give my consent to go to a city to work there to make a living. I pray "Lord, lead me not into temptation." Shall I lead my children into temptation? Why is it that some parents even in the church of God can give their children permission to go to cities to work? Is it not because the wages are so much higher and not so long days to work? "The love of money is the root of all evil." Let us beware that the love of money may not be the root that our dear children will have their homes in towns and cities, where Jesus in time past sent his angels and led them out, when they got converted. Let us re-

member Lot's wife, she became a pillar of salt just because she looked back to Sodom. She was warned not to look back, but she did not resist the temptations.

O! Parents, let us not be tempted to send our dear children to towns and cities for the sake of money; lest they be tempted to look back in the world and become pillars of salt, cities are certainly too wicked in our time to risk it. Even outside of town wickedness is increasing so fast that we have great reason to watch and pray day and night, that we ourselves are not tempted to sin. Also the young brothers and sisters do not all resist the temptations that come upon them. We see and know that some become pillars of salt even in our homes, how much greater is the temptation where wickedness is before their eyes day and night.

Parents take this friendly warning, lest we lead our children into temptations instead of trying to keep them away from dangerous places in town and out of town, lest their blood may be required from our hands.

Young brothers and sisters, let me give you a

friendly warning, if you can find a place to work amongst the brotherhood, don't let yourselves be tempted to go to towns and cities or any other place, where there is evil communications. Remember, "they will corrupt good manners." High wages and easy work are great temptations, don't risk it. We want a chaste pure life. You the rising generation will have to take our older ones positions in the church. Jesus wants good material to build on the rock. Let us see how we build; Gold, silver, and precious stones will stand the fire test. But wood, hay and stubble will burn.

I will now close my article, with another call to young and old, come out of town, unless you are working in a Christian town; beware lest our sight be such that you see men as trees walking, and decide that your town is better than it really is. Be sure to have the second application so that you can see all things clearly as the blind man did, so that "the love of money" does not regulate your spiritual eye sight.

—Selected.

## THE BELIEVER'S ATTITUDE TOWARD WAR

(Found in the notebook of a non-Mennonite missionary who had served in Africa for over twenty-five years.)

1. The believer has a heavenly citizenship, Phil. 3:20, and his relation to this world is that of "stranger and pilgrim." (Heb. 11:13; I Pet. 2:11.) As such he has not, yea cannot have a part in its schemes to conquer the world socially, morally, politically.

2. God says, "Be ye not unequally yoked together with unbelievers." II Cor. 6:14. The believer may not yoke himself with infidels of every kind to attain, not Christ's glory, but the world's ends.

3. Earthly governments may claim the denarius (which bears their inscription) but not the body which is God's, (I Cor. 6:19-20), redeemed for His glory. No believer may sell his body to anyone.

4. The princes of this world crucified the Lord of glory and the nations of this world shall be dashed to pieces like a potter's

vessel. Shall the believer take part in that which is under doom of God's wrath? Impossible.

5. The soldiers crucified Jesus at the command of their government and one of them pierced His side. Supposing you had been drafted and commanded to do this? or John! or Peter! Or if Jesus had been drafted by the government and commanded to exterminate the Jews, of course He would have plunged the spear into John the beloved's body? ?

6. Scripture testimony is unequivocally against the believer's participation in war:

Love your enemies. (Matt. 5:48; Rom. 12:20.)

Put up again thy sword. (Matt. 26:52.)

Avenge not yourselves. Rom. 12:19.)

Follow peace with all men. (Heb. 12:14.)

Resist not evil. (Matt. 5:39.)

Christ also suffered for us leaving us an example. (I Pet. 2:19-23.)

We ought to obey God rather than men. (Acts 5:29.)

7. The example of the early church is that for two or three centuries to be a



Christian meant not to fight. Millions died as martyrs. Why? They might have saved their lives by simply acquiescing to the government, easing their conscience by saying, "The Lord will not hold us responsible for what we are compelled to do."

8. Members of Christ's body are commanded to "love one another as I have loved you," (Jno. 13:34). It is unthinkable that they would destroy one another.

9. Most wars have been invited and fostered by mans greed of power, gain, jealousy, hatred, pride, and have been unjust. Shall the believer take part in this. A thousand times, No.

10. If it is obligatory upon the believers in America to obey the government on the strength of "Be ye subject unto the higher powers" then it is of course right for German airmen to bomb innocent children and hospitals for Turkish soldiers to exterminate the Armenians by most cruel and unnamable butcheries.

11. The nations at war have consulted neither Christ nor His Word about it. Christ has no place

there. There can be no room for Christians where there is no room for Christ. Where He is rejected I must stay out.—Tanganyika, E. Africa. —Selected.

### TWENTY BIBLICAL BLESSEDS

1. Blessed are the poor in spirit: for theirs is the kingdom of heaven. (Matt. 5:3.)

2. Blessed are they that mourn: for they shall be comforted. (Matt. 5:4.)

3. Blessed are the meek: for they shall inherit the earth. (Matt. 5:5.)

4. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. (Matt. 5:6.)

5. Blessed are the merciful for they shall obtain mercy. (Matt. 5:7.)

6. Blessed are the pure in heart: for they shall see God. (Matt. 5:8.)

7. Blessed are the peacemakers: for they shall be called the children of God. (Matt. 5:9.)

8. Blessed are they which are persecuted for righteousness' sake for theirs is the kingdom of heaven. (Matt. 5:10.)

9. Blessed are ye, when men shall revile you, and



persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceedingly glad: for great is your reward in heaven. (Matt. 5: 11-12.)

10. Blessed is he that cometh in the name of the Lord. (Matt. 23:39.)

11. Blessed are those servants, whom the Lord when he cometh shall find watching. (Luke 12:37.)

12. Blessed are they whose iniquities are forgiven, and whose sins are covered. (Rom. 4:7.)

13. Blessed is the man to whom the Lord will not impute sin. (Rom. 4:8.)

14. Blessed is the man that endureth temptation. (Jas. 1:12.)

15. Blessed is he that readeth, and they that hear the words of this prophecy. (Rev. 1:3.)

16. Blessed are the dead which die in the Lord. (Rev. 14:13.)

17. Blessed is he that watcheth. (Rev. 16:15.)

18. Blessed are they which are called unto the marriage supper of the Lamb. (Rev. 19:9.)

19. Blessed are they that do his commandments, that they may have right to the

tree of life. (Rev. 22:14.)

20. Blessed is the man that walketh not in the counsel of the ungodly, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night . . . and whatsoever he doeth shall prosper. (Psa. 1:1-3.)

—Selected.

#### THE WHEAT AND THE TARES

Though in the earthly church below

The wheat and tares together grow,  
Jesus ere long will reap the crop,  
And pluck the tares in anger up.

Will it relieve their horrors there  
To recollect their station here  
How much they heard, how much  
they knew,

How long among the wheat they  
grew.

Oh! this will aggravate their case!  
They perish under means of grace:  
To them the word of life and faith  
Became an instrument of death.

We seem alike when thus we meet  
Strangers might think we all were  
wheat,

But in the Lord's all searching eyes  
Each heart appears without disguise.

But though they grow so tall and  
strong,

His plan will not require them long;  
In harvest when He saves His own,  
The tares shall into Hell be thrown.

—Selected.

No star is ever lost we once have  
seen,  
We always may be what we might  
have been,  
Since good, though only thought,  
has life and breath,  
God's life—can always be redeem-  
ed from death;  
And evil, in its nature, is decay,  
And any hour can blot it all away;  
The hopes that lost in some far  
distance seem,  
May be the truer life, and this the  
dream.

—A. A. Procter.

## SENTENCE SERMONS

If God intended that we  
should talk more than we  
hear, he would have given  
us two mouths and one ear.

## ADULT SUNDAY SCHOOL LESSONS

Jan. 6—Luke 1:1-25.  
Jan. 13—Luke 1:26-56.  
Jan. 20—Luke 1:57-80.  
Jan. 27—Luke 2:21-52.  
Feb. 3—Luke 3:1-18.  
Feb. 10—Luke 3:19-38.  
Feb. 17—Luke 4:1-32.  
Feb. 24—Luke 4:33-44.  
Mar. 3—Luke 5:1-16.  
Mar. 10—Luke 5:17-39.  
Mar. 17—Luke 6:1-19.  
Mar. 24—Luke 6:20-38.  
Mar. 31—Luke 6:39-49.

## PRIMARY SUNDAY SCHOOL LESSONS

Jan. 6—God Creates Heaven and  
Earth. Gen. 1:1-19.  
Jan. 13—God Creates Animals and  
Man. Gen. 1:21-31.

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Jan. 20—Adam and Eve in Eden.  
Gen. 2:8-17.  
Jan. 27—Yielding to Temptation.  
Gen. 3:1-13.  
Feb. 3—The Result of Sin. Gen.  
3:14-24.  
Feb. 10—Hatred in the Home. Gen.  
4:1-15.  
Feb. 17—The Righteous Saved. Gen.  
6:9-22.  
Feb. 24—The Wicked Destroyed.  
Gen. 7:11-24.  
Mar. 3—The Tower of Babel.  
Gen. 11:1-9.  
Mar. 10—Leaving Home for God.  
Gen. 12:1-9.  
Mar. 17—Lot's Choice. Gen. 13:1-18.  
Mar. 24—Abraham Cares for Others.  
Gen. 18:16-33.  
Mar. 31—God Saves Lot. Gen. 19:  
12-29.

# BIBLE MONITOR

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"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## THE TRUTH OF GOD

### Part 1

"Pilate therefore said unto him, art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, what is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all." (John 18:37-38.) In this excerpt from the gospel of John we find Pilate raising a question that often troubles the mind of men confronted by a definite issue that carries with it a great responsibility, "What is truth?"

It is significant to note,

in confessing to the Jews that Jesus was without fault, that in this case Pilate knew what the truth was, yet he deliberately delivered Jesus into the hands of a murderous mob.

Surely not many intelligent well meaning individuals would justify Pilate in this cowardly violation of better knowledge, but how much better are a lot of folks professing to be Christ's followers living in our days?

What is truth? Need there be any question in our minds about Christ and his great mission in the world, his church and the position it should occupy, and our activities as Christian people living in a world of sin? Is there no standard whereby we may ascertain facts in the issues of life that are confronting us in this age of



the world.

What is truth? Shall we look to men who are at best as the shifting sand in this all important question, or shall we look to the great God of the universe to determine this matter for us? "Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures." (James 1:16-18.)

In this intelligent and enlightened generation surely not many in our nation at least need be ignorant of the truth of God. With the miraculous manifestation of Jesus Christ and his saving gospel there has been a marvelous revelation of divine power that shall be an impregnable witness as long as the world stands.

As to the truth as it pertains to this dispensation we need not be confused with God's dealings with other people in the remote ages of the past "For the law was given by Moses, but grace

and truth came by Jesus Christ." (John 1:17.) Then again, we are told in Heb. 1:1-2, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." "For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him." (John 3:34.)

Inasmuch as the truth came by Jesus Christ the question may arise, to whom did it come? First of all, it came to the people living in his generation. It was proclaimed and promulgated by Christ and his chosen servants who were authorized and commissioned to teach men all things that he had commanded them. Later on, the truth as given by Jesus Christ was written down and thus handed down from generation to generation in the form of the New Testament scriptures which we have as a monument to the amazing grace and everlasting truth of the Lord Jesus Christ.

In Jesus, the "Word (the

truth of God) was made flesh, and dwelt among us." At the close of his ministry Jesus declared to the Father "I have given them thy word," meaning that he had delivered the word of God to his disciples. This great work of carrying the everlasting truth of God to the ends of the earth committed to them, the disciples went forth in the power of the Spirit and preached it with conviction and courage; also in the power of the Spirit they penned the lines which we now have in the New Testament which constitutes the truth of God in our dispensation.

Down through the years in the history of the church there have been many false teachers and many innovations and departures from the scriptures have troubled the church and it has only been with great effort that a remnant has been preserved that has clung to the purity and simplicity of the primitive church.

The times are upon us that Paul warns of in II Tim. 4:3, when there are but few that will endure sound doctrine, and the truth of God is being trampled under foot with but few who have

the courage to defy the multitude.

(Continued.)

## DISTRICT No. 2

District Conference for the second district is to be held at the Goshen church, Goshen, Ind.

Meeting proper at 9 a. m. Wednesday, April 10, 1946. Elders' meeting Tuesday at 9 a. m. with preaching services at 7 p. m. Credential blanks will be sent on request.

I think the work of the church has been hindered during the war years. May we pray for the guidance of the Holy Spirit and use our talents that the Gospel light may shine.

Howard Surbey,  
Writing Clerk.

## A CORRECTION

Turn to the Minutes of General Conference of 1944, on page 4, in treasurer's report of the trustee board, read from top to line 11 and write Goshen Church, Ind., instead of Orion Church, O.

D. W. Hostetler,  
Treasurer.

Blessed are the merciful:  
for they shall obtain mercy.

**BIBLE MONITOR**

West Milton, Ohio, February 15, 1946

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James Kegerreis, Strausstown, Pa., Associate Editor.

**PRAYER**

A. G. Fahnestock

I have often wondered as to how many of us really pray. How many of us are in a proper relation with God and Christ Jesus, so that we really can pray? There is much that can be done by prayer that can not be accomplished in any other way. James says, "the effectual fervent prayer of a righteous man availeth much." Jesus say, "If ye

abide in me and my words abide in you ye shall ask what ye will and it shall be done unto you." In these two scriptures we notice a few conditions which are essential, if we want our prayers answered.

First: A righteousness on the part of the one praying. Second: A fervency, a cry, a call, a thanksgiving from the very depth of our heart.

Third: An abiding in Him (Christ) and His Word abiding in us.

Are we complying with these conditions? Is it not true, elders, and especially those having charge of congregations, that we at times exhaust every conceivable effort by way of teaching, preaching, admonishing and by privately talking with members urging them to be loyal and faithfully do their part in the strengthening and building up the Kingdom of God, and thereby have the assurance of a most glorious reception with the redeemed and with Christ our Savior, after this life, but at times it seems to fall on deaf ears. The turning of a deaf ear is sure an evidence of the influence and power of satan and someone said "there is no



one so deaf as they that don't want to hear." If we would tell these, as to where they could make more money or how by correcting an error they could increase their income, they would quickly and cheerfully adjust themselves, but when it comes to the saving of their soul and the souls of others they will not accept it. Again I say, this reveals the influence and power of Satan.

How we pray for guidance and wisdom from above and still there are those who are not moved, and we are made to cry out as did the apostles of old, "Lord teach us how to pray."

Would it not be a glorious condition, if all of us as members of the Dunkard Brethren church would comply with conditions so that we could pray effectually. The complying with the conditions in itself would life a heavy burden that is resting on the shoulders of our faithful church leaders. we all want our souls saved. Will we work together to this end? Help to save the souls of humanity, let's pull together.

There was a small girl who went along with her mother to a prayer meeting.

During this prayer meeting many prayers were offered, at times some would pause to give some other one the opportunity to pray and during one of these moments, the little girl said to her mother, "May I pray?" Mother said, "No, it's for the older folks."

The minister having charge of the meeting heard the little girl's request, and he said, "Mother let her pray," and the little girl's prayer was as follows: "Lord, help me to be good, gooder and gooder until no bad is left." After this prayer meeting, it had been admitted that many and long prayers were said, but the one that was actually worth while and needed was the prayer of the little girl.

How about you and me, can we make it our prayer?

R. 3, Lititz, Pa.

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### CARNALITY OR SPIRITUALITY?

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A. B. Keller

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As we passed through another year, if we make a check on our lives, did the carnal mind dominate our life, or was it the spiritual, the mind of Christ? (Rom.

8:1), "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Also 6 and 7, "For to be carnally minded is death, but to be spiritually minded is life and peace, because the carnal mind is enmity to God."

Did we add condemnation to our souls by walking after the desires of the flesh? Did we yield to the old nature, or did we fight it, and work hard to eradicate it from our lives?

If we are not certain, what our score is, let us make some checks on our lives. Do we become irritated as easily as we did in the past? Can we give a soft answer easier, and more frequently than we have been doing? Did we really experience that a soft answer does turn away wrath? Has it become more easy for us to do good to them which hate us or have we attained that state in our life, that we count it a privilege to do good to them that hate us, because of blessings received in so doing? Is the same true in our lives, that we just can't refrain from praying, for those who

despitefully use us, because we exercise so much in this, that we love to pray for them, or might it be that we have neglected this, and may be too often yielded to the carnal mind, which is enmity to God?

Do we love the Lord with more of our heart, more of our soul, more of our strength than we have been loving Him? Is our desire greater to be in the Lord's house than it has been? Do we love the Brethren and Sisters more, so that we can hardly wait until the next Sabbath to meet and worship with them? (By this shall all men know, that ye are my disciples because ye love one another.) Are we known to the world because of the love we manifest one toward another?

Do we love our neighbor as we should? Are our hearts touched, (with the suffering of our neighbors on the other side, as they are starving and freezing to death, to the extent that we feel our obligation to them, and give, and help to relieve their suffering, and preserve their lives, or can we pass by on the other side, like the priest and the Levite did? We can easily do so,

if we so desire, they are on the other side, we can pass them by, by keeping all we have on this side, but let us all remember that will not excuse any of us, we know of their need, and the Lord knows we are conscious of it. He that knoweth to do good, and doeth it not to him it is sin. I hope and pray that we all are willing to do our part.

(Gal. 5:22-23), But the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, against such there is no law. If we have not been bearing the above fruit as we should have, may we strive harder in the future to yield more and better fruit, may the spiritual always be first and uppermost in our lives, and in accord with His will. "Not my will, but Thine be done." May this be our earnest prayer.

R. 1, Lebanon, Pa.

## CHRISTIAN EDUCATION

Le Roy Dick

I believe in Christian education because it presents to the minds of young men and women the call to take up

the cross of service to Christ. We must bear in mind what God told Moses, Deut. 31:13, "And that their children, which have not known anything, may hear and learn to fear the Lord your God, as long as ye live in the land whither ye go over Jordan to possess it." This learning was necessary for the children of Israel. So it is with us. We need this teaching to enable us to understand what the Christian life is.

In practice, we make too little use of the declaration of Paul to Timothy, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

We need to be taught all the things that constitute Christian living so that our lives will be consistent.

One method that the church might profitably use would be to have a period of a week or two of regular nightly Bible instruction in each congregation occasionally. With a duly qualified elder or minister in charge much good might be done.



I believe Christian education should be given in a scriptural way. In his ministry here Jesus went from place to place and as opportunity afforded he taught the assembled groups of old, middle aged and young in an effective way. Can we not follow his example with profit?

I feel the greatest challenge to consecrated Christian youth is to prepare for the best possible services for Christ, as Paul said, "Study to show thyself approved unto God, a workman that needeth not to be ashamed rightly dividing the word of truth."

A Christian education puts first things first: God above gold, truth above convenience, principle above policy, spirit above matter, eternity above time.

The modern idea of obtaining Christian education in schools of higher learning where evolution, infidelity, atheism, and such like godlessness is taught has proven to be a complete failure.

Any system of education that does not bring us into subjection and obedience to the gospel of Christ is not a Christian education.

To be Christian is to be Christ like and we need to take heed lest we be deceived by these modern ideas and be lead away from Christ and his gospel.

Waynesboro, Pa.

### MY LATEST SUN IS SINKING FAST

My latest sun is sinking fast,

My race is nearly run;

My strongest trials now are past,

My triumph is begun.

I know I'm nearing the holy ranks,

Of friends and kindred dear;

For I brush the dew on Jordon's  
banks,

The crossing must be near.

I've almost gained my heavenly  
home,

My spirit loudly sings;

Thy holy ones, behold they come!

I hear the noise of wings.

Oh, bear my longing heart to Him

Who bled and died for me;

Whose blood now cleanses from all  
sin,

And gives me victory.

Chorus—

O come angel band, come

And around me stand,

O, bear me away on your snowy  
wings

To my immortal home.

In this hymn we find the thought of the ending of this life on earth. Are we ready for this?

In the first verse we find that when one is nearing

death their race is nearly run. The strongest trials and temptations will then be past and the triumph begun.

We can have this triumph only by the lives we live here and the record of our lives as it is recorded in heaven. We must live Godly, righteous lives here and keep the commandments of God, watch and pray and study the Bible. If we do all of these then we can feel when we're upon our death bed that we have been triumphant.

In verse two, we know we're nearing the holy ranks. Everyone must die sometime. So often people are snatched out of time into eternity in a moment of time. We know some of them have not repented of their sins and been baptized. Also many who have been born again into Christ's kingdom and then gone back to the world and to see them you can't tell them from the world.

It's time people are realizing just where they stand in God's sight. People do not stop and think of the uncertainty of life.

Are we letting our lights shine in this sinful world or

are we too a backslider and ashamed to own his name?

Can we say as in the third verse: I've almost gained my heavenly home? Are we living such lives here that we are worthy of the heavenly home? Will we someday hear the noise of wings, or will we be as the rich man and go to hell and cry for water to wet our parched tongue?

The blessed hope we have is that Jesus bled and died for you and me and his precious blood cleanses from all sin and gives us victory.

There's a bright future to look forward to after death if we can have this victory when we close our eyes in death.

Paul warns us in Romans 13:11-12, "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.

The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light.

Our prayer is that each one will live a life that is pure, clean, and unspotted from the world so when the death angel visits us we

might be ready for it. We have no certainty of life here. No one knows what the next minute will bring.

Will we be able to say as Paul said in II Timo. 4:6-8, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

May God help us each one to be ready to go when he calls us home.

Sister Mary Gibbel,  
Laura, Ohio.

### THE FABULOUS FOURTH FREEDOM

Freedom and liberty are used synonymously. Much has been said and written of them. They are primarily singular, but we speak of our many liberties and the different freedoms. The dictionary gives extended definitions for each; but where there is freedom as we know it, it means equal rights for all.

American liberty is glorious and great because the "Founding Fathers"—men of noble aspirations—believed that "all men are created equal," and that government should "promote the 'general' welfare." Our boasted liberties are great because they are reciprocal—a give and take, or Golden Rule setup. It is called Constitutional American Liberty. Webster called it "An edifice, a monument more enduring than the monuments of Greece and Rome."

The opposite of freedom is bondage and servitude. The boundary line is the law. We might say there is no complete freedom or total bondage. We are never so free that no "Thou shalt nots" confront us. We are never so bound that we have no privilege. People of America who are as free as the fowls of the air, still covet more privilege. On the other hand I have seen men behind prison walls who still had some privilege. I have heard them sing and seen them pray without molestation. So we conclude there may be various degrees and conditions of freedom and bondage. This is illustrated



by a parable of a lion in his cage, which, as some one has said, does in a measure, enjoy the "four freedoms." He may adore his mate in the adjoining cell; he may roar as loud and as long as he likes; he has no fear of the outside world and his wants are supplied. Yet he is in bondage. Even so we are told that many people in some parts of the world are in circumstances very similar to that of the lion. And according to the holy prophets and the present trend of government we are reminded that such conditions, may in time, pervade the world.

To us in America, religious liberty and freedom of speech are commonplace; and we have been comparatively free from fear and want. It has been proposed that these "four freedoms" be extended to the whole world. That may be a noble aspiration, but very idealistic. It has been ably explained that for much less than the cost of the war to conquer the axis nations, poverty (want) might have been conquered. And if poverty were supplanted by plenty, the great cause of war would be removed, and

fear would go with it. This is a very debatable subject. Whether or not want causes war, we are certain that war causes want. Waste causes want, and war is waste supreme. If want is a cause of war, and the nations are able to free the world of it (want), why did they not do it before the war? Why did they not employ the lend-lease method to supply the needy nations with things necessary to life and happiness instead of lending things to cause want and suffering? Because the world has not the wisdom to cure its own ills.

Talk of freeing the world of want when in large portions of it people are and ever have been continually suffering from cold, hunger and disease; and at a time when the nations are trying to outdo each other in the art of causing want by destroying lives and property, sounds like a fable or fairy tale. A mighty ration wizard extending his magic wand toward the miserable, moaning masses and crying, "Be ye warmed and filled" will not do the job. And those who would supply those things which are "needful to the body" are

hindered by the evil forces of destruction. Civilization should provide the needs of the people; but our wants exceed our needs. Our wants range from the highest and holiest of ambitions to the lowest of sensual and diabolical desires. Wanting has no limit—it is as infinite as the milky way.

The deeper we delve into our subject—freedom—the more mystical it becomes. It really seems paradoxical that freedom should demand obedience; for we usually count ourselves most free when we can have our own way for everything. Our thinking might be assisted here by the words of Charles Kingsley: "There are two freedoms—the false, where a man is free to do what he likes; and the true, where a man is free to do what he ought." Without law there would be chaos, disorder, anarchy, and terrorism! not liberty. Where law is most respected there is the most freedom. When I assume to disregard a game, traffic or other law, I manifest selfishness. I try to increase my liberty at the expense of the other fellow. Selfishness is one of our biggest words; it causes most of our troubles,

war included. The law is made for the evil doer. It does not affect the Christian. If a Christian violates, he too becomes an evil doer and is in the same category as other self seekers. No verse in the Bible is plainer than Rom. 13:5 where it says, "Ye must needs be subject, not only for wrath, but also for conscience sake." A good boy obeys father when father is absent. A good citizen regards the law when there is no officer in sight. A Christian regards God's law when he is all alone. Our nation needs more law-abiding citizens. One has said: "The state is no better than its citizens." Our liberties are threatened by an increase of crime and lawlessness. Juvenile delinquency is increasing because parental delinquency is increasing; because of adult digression on every hand.

Freedom suffers much abuse. Some people seem to think they have a priority on privilege—the law was made for the other fellow. Christians are very unfair, unappreciative and abusive when they demand religious liberties and at the same time defy other laws and

ordinances. If Christians are not law-abiding who can we expect to be? Then on the other hand, there are those who are every ready to deride the legal rights of religion, but are to selfish to sacrifice a pound of sugar or sausage for the cause they champion and will use the "black market" or other illegal means to obtain what they "want" regardless of the "general welfare." This attempt to mix crime and patriotism is amazingly general and may end in serious confusion, revolution and dictatorship, and the people will be largely to blame. Anarchy fosters dictatorship; both are un-American, unchristian and undesirable. Then why this unchristian snatching? If the nation is doomed to starvation, let's all go together. Obedience is a paramount requisite to any organized society; it is the great qualification of citizenship in this world and in heaven. The historic record shows that true Christians have ever been law-abiding, peace-loving people.

Much might be said of our cherished civil liberties; but there is another kind of

freedom I now wish to mention. It is not listed in the Bill of Rights or the Atlantic Charter. I shall not call it the fifth freedom, for it should be number one. I first noticed it in a song father and mother used to sing, about the realm of the blest where it says, "We speak of its freedom from sin; from sorrow, temptation and care." Here is another list of "four freedoms" that is thrilling to think about. Freedom from sin heads the list, for it is chief of all freedoms. Here again obedience is demanded if we would be free from sin. Again, to the descendants of Adam who have experienced only the environs of a sin-soaked world, "freedom from sin" seems fabulous and idealistic. Freedom from sin in its fullest sense awaits the binding of Satan; he now has his liberty.

Then how may we attain unto this glorious liberty—freedom from sin? According to Paul's logic, service (obedience) is the price of freedom. We serve either God or Satan. If we would be free from sin we must serve God. Paul explains that when we were the servants of sin, we were



free from righteousness; but when we were made free from sin, we became servants of righteousness. Christ said (St. John 8:32), "And ye shall know the truth (His word), and the truth shall make you free." "Where the Spirit of the Lord is, there is liberty." (II Cor. 3:17.) And where the Spirit of the Lord is, there will be obedience to His word (the truth). If the Son (word, truth) therefore shall make you free, ye shall be free indeed." (St. John 8:26). "For the law of the Sprit of life in Christ Jesus hath made me free from the law of sin and death." (Rom. 8:2.) Then to conclude, we hear in Gal. 5:1: "Stand fast therefore in the liberty where-with Christ hath made us free, and be not entangled again with the yoke of bondage."

My friend: "Would you be free from your burden of sin?" "His yoke is easy and His burden is light."

If we would but shake the shackles of sin

Away from our hearts for Christ to come in,

We'd be free from fear, we'd be free from need,

We'd have liberty, we'd be free indeed.

—Vindicator.

## MINISTERIAL LIST OF DUNKARD BRETHREN CHURCH

Andrews, Harry E., Empire, Cal.,  
Ahner, Jacob, 2726 Broadway, Ft.  
Wayne, Ind., E.

Bashore, Jacob, Pioneer, Ohio, M.  
Beery, L. W., Union, Ohio, E.  
Besse, Henry, R. 1, Uniontown,  
Ohio, M.

Brown, J. D., Poplar, Mont., E.  
Bowman, T. I., Por tRepublic, Va.,  
E.

Broadwater, Jonas, Piedmont, W.  
Va., E.

Bussear, Z. I., Freesoil, Mich., E.  
Butts, Ira, Morencie, Mich., M.  
Carpenter, Wm., Blissfield, Mich.,  
M.

Click, D. M., Grand Junction,  
Colo., M.

Demuth, W. H., Waynesboro, Pa.,  
R. 3, Box 303, E.

Dickey, Howard, Box 23, Deer  
Creek, Ill., E.

Ebersole, Will, Greencastle, Pa.,  
M.

Ebling, David, Bethel, Pa., M.  
Ecker, Donald F., R. 1, Littlestown,  
Pa., M.

Fahnestock, A. G., Lititz, Pa., E.  
Flohr, L. B., Vienna, Va., E.  
Flory, J. B., Jewell, Ohio, M.  
Frantz, Ralph, 307 2nd St., Peru,  
Ind., M.

Glick, J. D., Dayton, Va., E.  
Gibble, Abraham, Myerstown, Pa.,  
M.

Gilbert, Frank, Brethren, Mich.,  
E.

Gunderman, H. H., Goshen, Ind.,  
E.

Haldeman, Millard S., Quinter,  
Kans., M.

Harlacher, Galen, Newberg, Ore.,  
E.

Harris, Otto, Antioch, W. Va., M.

- Hawbaker, John M., Minburn, Ia., E.  
 Hostetler, D. W., Montpelier, Ohio, E.  
 Hostetler, Vern, Montpelier, Ohio, M.  
 Jamison Dale E., Quinter, Kan., M.  
 Jamison, O. T., Quinter, Kan., E.  
 Jarboe, H. I., McClave, Colo., M.  
 Kegerreies, James, Strausstown, Pa., R. 1, M.  
 Koonos, Emanuel, Kokomo, Ind., R. 4, E.  
 Kesler, B. E., Goshen, Ind., E.  
 Koch, D. P., Montpelier, Ohio, E.  
 Kreider, Lawrence, Pleasant Hill, Ohio, E.  
 Leatherman, Minor, Antioch, W. Va., E.  
 Mallow, Owen, Clearville, Pa., M.  
 Marks, D. K., R. 3, York, Pa., M.  
 Mathias, Oscar, Hummelstown, Pa., E.  
 Mellott, Z. L., Oakland, Md., E.  
 Miller, Abraham, Montpelier, Ohio, R. 2, E.  
 Miller, Clyde, J. Bryan, Ohio, E.  
 Miller, Joseph A., Wawaka, Ind., M.  
 Morphey, Paul, Wabash, Ind., R. 1, M.  
 Moss, L. I., Lewisburg, Ohio, R. 2, M.  
 Myers, Theo., North Canton, Ohio, R. 7, E.  
 Myers, J. L., Loganville, Pa., E.  
 Myers, Jos. H., Glen Rock, Pa., E.  
 Obrien, Chas., Wiley Ford, W. Va., E.  
 Parker, Herbert, West Milton, Ohio, R. 1, M.  
 Peters, M. S., Waterford, Cal., E.  
 Pratt, E. W., Wenatchee, Wash., 305, S. Chelan Ave., E.  
 Pease, Walter C., Quinter, Kan., M.  
 Reed, Hayes, Ellsworth, Me., M.  
 Reed, R. Q. E., Snowville, Va., E.  
 Reed, J. A., Newberg, Ore., E.  
 Reed, W. S., Dallas Center, Ia., M.  
 Reinhold, Benjamin, Rheems, Pa., M.  
 Replogle, George, Goshen, Ind., M.  
 Rice, Joshua, Frederick, Md., E.  
 Roesch, Marion A., 511 E. 6th St., La Junta, Colo., E.  
 Roesch, Melvin, Wauseon, Ohio, E.  
 Root, Wm., Great Bend, Kan., M.  
 Robbins, J. P., Potsdam, Ohio, E.  
 Royer, Orville, Dallas Center, Ia., M.  
 Shaffer, Dewey, R. 2, Stoystown, Pa., M.  
 Shank, Ray S., Mechanicsburg, Pa., 25 Coover St., E.  
 Shelly, Emmert, Mercersburg, Pa., M.  
 Shumake, L. A., Louisa, Va., M.  
 Steele, D. B., Wenatchee, Wash., R. 2, E.  
 Steele, J. W., Wenatchee, Wash., 532 Methow St., E.  
 Steele, D. E., Twisp, Wash., M.  
 Strayer, O. L., Vienna, Va., E.  
 Stump, Clarence, Spring Grove, Pa., R. 1, M.  
 Surbey, Howard, North Canton, Ohio, E.  
 Swihart, Roy, Goshen, Ind., M.  
 Taylor, Addison, Kansas, Ohio, E.  
 Withers, E. L., Newberg, Ore., E.  
 Webb, Geo., 121 W. McPherson Ave., Findlay, Ohio, M.  
 Wyatt, Rufus, Massillon, Ohio, 22 3rd St., E.  
 Weimer, Elsworth, Wabash, Ind., R. 5, M.

### NEWS ITEMS

#### McCLAVE, COLO.

We, the Clover Leaf Dunkard

Brethren church, met in quarterly council January 5, 1946, with Bro. H. I. Jarboe in charge, due to the absence of our elder, Bro. Hawbaker, who could not be with us at this time.

Meeting was opened by singing and reading a portion of the second chapter of Philipians and prayer.

We elected church and Sunday school officers for the coming year. Bro. Hawbaker was re-elected elder for another year.

Razella Kasza.

#### LITITZ, PA.

On November 18th Elder J. L. Myers came here to hold a two weeks' series of meetings. We had a good attendance throughout the meetings. While with us Bro. Myers gave us old time spirit filled gospel sermons. There were four young girls stood for Christ and were baptized the following Sunday.

On Saturday afternoon, December 8th, the members came together to have a council meeting. Bro. Oscar Matthias read the scripture and led in the opening prayer. After that we re-elected officers for three years. Elder A. J. Fahnestock was re-elected elder in charge, C. M. Johns was re-elected treasurer, Bro. A. B. Keller, clerk; C. M. Johns, trustee; A. G. Fahnestock, chorister. We elected Sunday school officers for the coming years as follows: Superintendent, Bro. Benjamin Reinhold; teachers Men's Bible class, Harry Eberly, Women's Bible class, A. G. Fahnestock; Boys', Marlin Eberly; Girls', A. B. Keller; Little class, Sister Susan Fahnestock; Secretary, Anna Johns.

May we all work together that there might be some good done at this place.

Susanna B. Johns,  
35 E. Lincoln Ave.

#### KANSAS CITY, MO.

The Kansas City Dunkard Brethren church met in council December 20, 1945.

Our elder, Bro. Jamison, read an opening scripture and commented on it and lead in opening prayer.

The Sunday school and church officers were elected for the coming year. Bro. Jamison is our elder for another year.

Bro. and Sister Jarboe came to us December 8th, and we started a two weeks' meeting December 9th, closing with a love feast. The attendance during the meetings was small on account of the very bad weather, but Bro. Jarboe brought us some very wonderful messages, and they were a real inspiration to all who heard them. We appreciated having some from a distance here with us for the love feast service.

We are having services in our new church now, even though it isn't completely finished. We appreciate it more than we can say.

May God richly bless those of our district who have donated to the church building here. We are hoping that by april sometime that we will be able to get it finished and dedicate it, we hope free of debt.

We were so glad to have Bro. and Sister Jamison here with us a month, and until the close of our meetings. We appreciate their labors with us here. Their presence was an inspiratoin to us to en-



courage us in the Christian life, and then too, Bro. Jamison worked on the church building the four weeks they were here. May God bless them.

We appreciate the privilege of having preaching services twice a month, made possible by the Mission Board. A minister from Dallas Center, Iowa, comes and preaches for us the second Sunday of each month, and Bro. Root from Great Bend, Kans., comes the fourth Sunday of the month. We surely look forward to those seasons of refreshing. We have Sunday school each Sunday and prayer meeting on Wednesday night.

Pray for us here at Kansas City, and may God send us laborers into His vineyard. The harvest is great and the laborers are few.

Lucille Wingert.

## OBITUARIES

### JOHN ABRAM RACER

Son of Elder John A. and Frances Heiston Racer, was born near Washington, Rappahanock county, Va., July 19, 1852, and died December 15, 1945, aged 93 years, 4 months and 26 days, the oldest inhabitant in Luray, Va.

His parents moved to Page county, Va., in his infancy, and there he grew up. In early manhood he migrated to Ohio, where he married Miss Emma Musselman, of Licking county. Later he moved to Missouri, but finally returned to Page county, Va. By this union he had two sons, Seymour, who pre-

ceded him in death 18 years; and Walter, who died November 10, 1945, during Bro. Racer's last illness. He married, as his second wife, Mrs. Sara Rowe Colvin; to this union were born two daughters, Mrs. Wm. (Grace) Jenkins, of York, Pa., and Mrs. Wm. E. (Sallie) Yates, of Luray. A widower the second time, he married Miss Sallie Butler, who preceded him in death about 17 years ago.

His services in the ministry date back to the "horseback era," and he delighted in his work, serving churches in Page and Rappahanock counties, Va. He early identified himself with the Dunkard Brethren and held his membership in the Berea congregation near Dayton, Va. In his work of ministering to his fellow humans, he was a practical nurse for 30 years, continually in demand.

Those who lived nearest to him and knew him best say "Elder Racer has written his own obituary by the noble, clear Christian life he has lived in the community. His loyalty to the teachings of his church, his love for children and all mankind made him a highly respected citizen. His kind and genial manner won for him hundreds of friends who mourn his passing."

He was the oldest member of a family of seven children, and is survived by one sister, Mrs. William (Mary) Kibler, 91, of Luray, Va., and one brother, William Racer, 81, of York Springs, Pa., 15 grandchildren, 40 great grandchildren, and two great, great grandchildren.

Since 1929 he made his home with his daughter, Mrs. Yates, in Luray, Va. She with her sister, Mrs. Jenkins, and a nurse, minis-

tered kindly and lovingly to him in his declining days. He sustained a bad fall last September and declined rapidly thereafter. A few weeks before his demise he called for the elders and requested the anointing, following which he experienced great peace and comfort, being fully resigned and content to have the Master call him home.

Funeral services were held in Beahm's chapel, near Luray, Page county, by the writer, assisted by Pastor Don Royer, of the Church of The Brethren. Interment was in the cemetery adjoining.

Lewis B. Flohr.

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### GRACE REEVES

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Death is a grim, terrible reaper. It is the despoiler among the works of God. It lurks among our most cherished possessions. It comes in the silence of the night, in the splendor of the mid-day, in the blush of the morning or in the purple twilight at evening. "The Lord hath given and the Lord hath taken away."

Thus on the 16th day of March, 1883, Grace Krall was given to her parents, Albert and Hannah Krall, and on the 11th day of December, 1945 the Lord saw fit to take her to her eternal home. Aged 62 years, 8 month and 26 days.

On the 27th day of December, 1914 she was united in marriage to Leonard Reeves, who today is left to mourn the loss of a kind, devoted, loyal companion. Besides this broken hearted husband, she leaves a son, James Albert, a little grandson, Jimmie Keith, a devoted sister, Miss Wretha Krall, a brother, Frank Krall and companion, several nieces

and nephews and many other relatives and friends.

While we mourn because of her departure, we realize that our loss is her eternal gain, for we have the assurance that "Blessed are the dead who die in the Lord."

In her young womanhood she was converted and united with the Church of The Brethren in the Lower Fall Creek church, under the ministry of Rev. Hutchen.

There are few people who could claim a richer Christian experience than she. Her Redeemer was a real personal Savior, to whom she could take all her burdens and sorrows.

So great was her confidence and trust, that it gave her a gentle, calm, well poised personality which radiated power and strength to all with whom she came in contact. She was one of those noble, self-sacrificing women, who renounced all worldly pleasures, aspirations and allurements to devote her life, talents, time and thoughts to the service of the Savior, the advancement of the church and the betterment of humanity. A good woman has gone to her rest and her reward. Her presence was a benediction and her memory will ever linger with us. The value of such a life is unmeasurable. The influence for good will go on and on. What a tower of strength for the husband and son! What a memory for all her loved ones and friends.

The light of our existence burns with uncertainty. One by one our loved ones are drifting from us, one by one they are crossing the silent river and passing into that mysterious realm, whose gateway we call death. We realize that we cannot come back to us, so let us

so live, that when the Death Angel calls, we may meet them in that beautiful city, whose builder and maker is God. Where parting will be no more.

There's a vacant place in our home today  
Because of one who has gone away,  
And left us dazed with the mystery  
Of the life that is, and the life to be!

Left us missing the willing hand  
That vanished into an unknown land.  
Missing a heart that loved us true,  
Whether our mood was bright or blue

But shall we say we have lost her?  
No!  
Her days were spent, she was glad to go,  
Glad for the rest and relief from care,  
Glad to meet friends who've traveled there.

And I am sure if she could come  
Back from the shades of the Great Unknown,  
She'd say, "You mustn't worry so,  
It's not I, but Death, that's dead, you know."  
And so our hearts take hope and cheer  
From the fact that she was helpful here;  
That fairly and squarely she played life's game,  
And the world is better, because she came.

Lela Lorenz, Cor.

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### CLARA BUCHER LENTZ

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Sister Clara Lentz departed this

life suddenly on November 29, 1945. Aged 80 years, 7 months and 8 days. She attended services every evening until Thursday of the second week, when she did not feel good and decided to stay at home and rest and passed away about 8:30, before her sister came home. She leaves to mourn her departure one sister, Amy.

She united with the Church of The Brethren when young in years and came to the Dunkard Brethren in 1934. She always attended services and will be greatly missed in the church and by all who knew her. We hope our loss will be her eternal gain.

Funeral services were held Monday, December 3rd, at the late home and 2 o'clock in Bucher meeting house, Lebanon county. Interment in the adjoining cemetery. Services were conducted by Elder J. L. Myers, A. G. Fahnestock and Benjamin Reinhold.

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### IN MEMORIAM

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In loving memory of our daughter, Margaret Evelyn, who passed away three years ago, January 27.

The blow was hard, the shock severe,  
We little thought your death so near;  
So sad, so sudden was the call  
Of you dear one, beloved by all.

Time was so short to say farewell,  
To those you knew and loved so well;

Our aching hearts will always say  
The best we had has passed away.  
Mr. and Mrs. Harve Throne  
Family.



### THE CHURCH OF CHRIST

---

When first the church was founded,  
 'Twas at the place of prayer,  
 The Holy Ghost descended,  
 While saints were waiting there.  
 But listen, ere this meeting,  
 It was a sacred place,  
 Where last Christ's followers  
 Saw Him and gazed upon His  
 face.

He led them out and blessed them,  
 And told them what to do;  
 But lo, a cloud received Him,  
 He was lifted beyond their view.  
 As they still gazed toward heaven,  
 Two men stood by their side,  
 Told them that sure He would re-  
 turn,  
 He who was crucified.

Oh, these were words of comfort,  
 To those who loved Him best,  
 They'll surely keep on serving,  
 And on this promise rest;  
 The Holy Spirit led them  
 'Mid persecutions strong,  
 Yet ever in the prisons  
 Was heard the conqueror's song.

Oh, Church of Christ take courage,  
 God is the same today;  
 The clouds will sure be lifted  
 As we take time to pray.  
 You say the church is drifting,  
 Her power is almost gone,  
 Why, yes Elijah felt that way,  
 That he was left alone.

But God spake to Elijah,  
 While there on Horebs Mount,  
 There were reserved seven thou-  
 sand men  
 On whom God could count.  
 The church can never shipwreck,  
 Since God is at the helm,  
 Tho' waves may dash around her,  
 They cannot overwhelm.

Yes souls are ever drifting,  
 But not the church, His Bride,  
 "Gainst which hell's gates shall not  
 prevail,

In this promise we confide.  
 Oh, can we, dare we falter,  
 While on our heaven bound way?  
 Thro Christ we'll press the battle  
 on,  
 We'll work and watch and pray.

Shall we become discouraged,  
 As thro the tests we go?  
 God surely does the purging,  
 Because He loves us so.  
 The gold must shine the brighter;  
 The dross it cannot stay,  
 When goes refining fier,  
 Thro honest hearts who pray.

The Church of Christ is holy  
 From spot and wrinkle free,  
 She is going forth to meet Him  
 Who died upon the tree;  
 I love the Church of Jesus,  
 I love the place of prayer;  
 And may I still remember,  
 The Church was founded there.  
 Sel., Sister O. T. Jamison.

### THE CHRISTIAN AND AMUSEMENTS

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Pauline Cline

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#### I. Why Worldly Amuse- ments Do not Amuse the Christian

1. They do not satisfy the  
 Christian's desire for higher  
 things. "Love not the  
 world, neither the things  
 that are in the world. If  
 any man love the world, the  
 love of the Father is not

in him." (I John 2:15.) Is not worldly amusements a thing of the world? If we can enjoy these same things which the world enjoys, have we really experienced the new birth? If we have experienced the new birth our chief thought will not be for pleasure and carnal things, but to glorify God. Our aim will be, "Seek ye first the Kingdom of God." (Luke 12:31.) We have a new nature which looks for higher things far above the shallow pleasures of this world. Let us notice the contrast between

2. Worldly pleasure and Scriptural teaching. "Who-soever therefore will be a friend of the world is the enemy of God." (James 4:4.) Can we frequent places of amusement and not be a friend of the world? The Bible teaches that we are to be separate and apart from the world—too keep himself unspotted from the world" (James 1:27.) Can we mingle with the world in their amusements and remain unspotted? "Therefore the world knoweth us not." (I John 3:1.) Will not the world learn to know us if we indulge in pleasure with them them?

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." (Phalm 1:1.) Can we attend the movie, the dance, the lawn-party, and carnival and obey this scripture?

3. Worldly pleasures take up time which the Christian could use more profitably. Our time belongs to the Lord and we owe it to Him to use it wisely. We should use it in service to Him, in service to others, and in building up our bodies both physcially and spiritually.

4. Many worldly amusements are detrimental to health to body and mind. The movies with their exciting pictures of crime, robberies (bandits and murder shown until late hours of the night) are certainly not upbuilding. Children become intensely excited, and such pictures often put them into a state of nervousness and fright. Children like to imitate the heroes they see on the screen, murderers though they may be. Hand in hand with the movie and the dance go the use of wines strong drinks which are not

consistent with Christian living. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" (I Cor. 6:19.)

## II. Legitimate Amusements

### For the Christian

1. Time spent out-of-doors with the world of nature, the study of birds and animals and their life and habits, provides an interesting recreation for Christian people. Such a study brings one into a closer fellowship with his Creator and gives him a greater appreciation of the world in which he lives.

2. Another interesting diversion is the study of the heavens, a wonderful manifestation of the handiwork of God.

3. Travel offers wonderful possibilities, educational as well as recreational.

4. Time should be devoted to music and to good reading material, both having untold cultural values.

5. There are also opportunities for development of hobbies and for many forms of recreation, many of which are beneficial to the health.

These diversions are not shallow like many worldly amusements, but usually prove beneficial in some way. Many of them provide lasting stores of knowledge which can be drawn on in years to come.

Certainly we as Christians do not need to look to the world for our amusement and diversion.

—Gospel Herald.

## THE CHRISTIAN'S CARE OF THE AGED

The following beautiful words from the pen of Dr. Frank Crane, are a beautiful tribute to motherhood. "She is my mother," said the young man, "but I call her my baby. She is eighty years old. Old people are very much like babies and we ought to love them for of such is the kingdom of heaven. I have an idea life evens up things. When I was young and helpless she took care of me; now I take care of her. I am paying my debt. She never left me alone when I was an infant. Now I do not leave her alone. She was patient with me then; now I am patient with her. She fed me; now I feed her. I clothe and



keep her. She sacrificed her young life for me; I am glad of every chance to sacrifice for her. She loved me when I was ignorant, awkward, needing constant care, and all because I was hers, born of her body and part of her soul. Now every feebleness and trait of childishness in her endears her to me, for no other reason except she is my mother. By so much as she is a tax on my time, attention and money, I love her. She shall not triumph over me in the day of Judgment, for my tenderness shall equal hers. She watched with me till I grew up; I shall watch with her till she steps into heaven."—Herald of Holiness.

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### THOSE WHO CAN NOT BELIEVE

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I challenge any infidel on the face of the earth to put his finger on one promise God has ever made that He has not kept. The idea of a man standing up in the nineteenth century and saying he can not believe God! My friend, you have no reason for not believing Him. If you say you cannot believe man there would be

some reason in that, because men very often say what is not true. But God never makes any mistakes. "Has he said it, and shall he not make it good?" Believe in God and say as Job says, "Though he slay me, yet will I trust him." Some men talk as if it were a great misfortune that they do not believe. They seem to look upon it as a kind of infirmity, and think they ought to be sympathized with and pitied. But bear in mind that it is the most damning sin of the world. That is the very root of sin; and the fruit is bad, for the tree is bad. May God open our eyes to see that He is true, and may we all be led to put our fullest trust in Christ.—Selected.

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### BIBLE TEACHING ON OBEDIENCE

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#### II. Church Loyalty

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Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account.—Heb. 13:17.

If he neglect to hear the Church, let him be unto thee as an heathen man and a

publican.—Matt. 18:17.

Submitting yourselves one to another in the fear of God.—Eph. 5:22.

Whatsoever he (Christ, the Head of the Church), saith unto you, do it.—John 2:5.

Behold, how good and how pleasant it is for brethren to dwell together in unity.—Psa. 133:1.

God be thanked, that . . . ye have obeyed from the heart that form of doctrine which was delivered you.—Rom. 6:17.

#### ADULT SUNDAY SCHOOL LESSONS

- Jan. 6—Luke 1:1-25.  
 Jan. 13—Luke 1:26-56.  
 Jan. 20—Luke 1:57-80.  
 Jan. 27—Luke 2:21-52.  
 Feb. 3—Luke 3:1-18.  
 Feb. 10—Luke 3:19-38.  
 Feb. 17—Luke 4:1-32.  
 Feb. 24—Luke 4:33-44.  
 Mar. 3—Luke 5:1-16.  
 Mar. 10—Luke 5:17-39.  
 Mar. 17—Luke 6:1-19.  
 Mar. 24—Luke 6:20-38.  
 Mar. 31—Luke 6:39-49.

#### PRIMARY SUNDAY SCHOOL LESSONS

- Jan. 6—God Creates Heaven and Earth. Gen. 1:1-19.  
 Jan. 13—God Creates Animals and Man. Gen. 1:21-31.

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- Jan. 20—Adam and Eve in Eden. Gen. 2:8-17.  
 Jan. 27—Yielding to Temptation. Gen. 3:1-13.  
 Feb. 3—The Result of Sin. Gen. 3:14-24.  
 Feb. 10—Hatred in the Home. Gen. 4:1-15.  
 Feb. 17—The Righteous Saved. Gen. 6:9-22.  
 Feb. 24—The Wicked Destroyed. Gen. 7:11-24.  
 Mar. 3—The Tower of Babel. Gen. 11:1-9.  
 Mar. 10—Leaving Home for God. Gen. 12:1-9.  
 Mar. 17—Lot's Choice. Gen. 13:1-18.  
 Mar. 24—Abraham Cares for Others. Gen. 18:16-33.  
 Mar. 31—God Saves Lot. Gen. 19:12-29.

# BIBLE MONITOR

Vol. XXIV

March 1, 1946

No. 5

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## THE TRUTH OF GOD

### Part 2

As to proof for the statement that there are but few in our day who have the conviction and courage to proclaim and witness unto the whole truth of God in our generation we have but to turn to the inspired teachings of the apostle Paul.

Without doubt the apostle Paul was one of the greatest and most powerful preachers of the gospel of the Lord Jesus Christ in the history of the church. Notice, if you please, in the records of his travels in the preaching of the gospel and establishment of the various congregations of the early church, his fearless declaration of the teachings of Christ, and, notice too how God was with him in miraculous power.

Of all the teachings in the New Testament there are none that are given with clearer authority. Listen to this assertion: "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.' (Gal. I:11-12.) Then again in I Cor. 14:37, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." In the light of these facts is it possible that men in our time have the insolent temerity to deny, ridicule, and derogate, the teachings of this great man of God and insinuate that he was without authority to give these instructions?

In addition to the authenticity of the teachings of



Paul notice what he says regarding men who would teach anything that would conflict with this gospel: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed." (Gal. 1:8-9.) Now dear reader, are the preachers that are preaching to you giving you the gospel that Paul received of the Christ? If you are not sure, turn to the writings of Paul and see. If your preachers are amusing or entertaining you with smooth, fair speech and a gospel that tickles the ear instead of what Paul gives, are you taking the attitude toward them that Paul says you should or are you encouraging them in their accursedness?

Now let us turn to some of Paul's inspired words and see how we stand. There are some definite practices set forth by Paul which were to be observed and perpetuated in the New Testament church which he declares that he received of the Lord.

### The Holy Kiss

"Salute one another with an holy kiss. The churches of Christ salute you." (Rom. 16:16.) "Greet one another with an holy kiss. (II Cor. 13:12.) "Greet all the brethren with an holy kiss." (I Thess. 5:26.) "Greet ye one another with a kiss of charity. Peace be with you all that are in Christ Jesus. Amen." (I Pet. 5:14.) Here in three of these references Paul gives a command regarding a practice of a Christian salutation, the holy kiss, that is so plain that any small child can understand it. Then Peter follows up with the same command to "Them that have obtained like precious faith with us through the righteousness of God and our Savior Jesus Christ," indicating that it was a practice that was generally understood and observed in the early church. Now the questions arise, did Paul and Peter mean what they said and did they have authority to teach and command the observance of such a practice in the churches?

The foregoing references pertaining to the origin and authority of the gospel that Paul preached should be

sufficient to answer these questions for any sincere and honest heart seeking after truth.

Now, dear reader, how many of the organized churches that you know of recognize this gospel command and observe the Christian salutation, the holy kiss, whithin their fellowship? Then again, how many of the preachers that you listen to refer to this teaching and insist upon its observance as a New Testament rite in the church?

(Continued.)

### IS IT NOTHING?

O. L. Strayer

Between the time you start to read this article and the time you finish it, five or six people will have died in Europe or Asia because of starvation, or exposure, or other privation. In Europe today a hundred million men, women, and children (nearly equal in numbers to the population of the United States) lack even a change of clothes. In China, where twice as many are affected, forests have been stripped of their foliage to provide padding against bitter winter winds.

Nearly everywhere in Europe newspapers are at a premium to insulate emaciated and under nourished bodies from the cold. In Rome, hospital patients must bring their own blankets or do without. In Vienna, Austria, park pigeons are being trapped and eaten by the starving. In Rotterdam, Holland, hospitals are filled with two, three, and four-year-old children who weigh from 12 to 15 pounds. Last year many of them existed on a diet of tulip bulbs alone. In Poland 10,000 are dying monthly of tuberculosis. In all Europe, 80,000,000 face starvation this winter.

We in America have been living on such a level that we cannot understand the things we have enumerated above. Our standard of living has been the highest of any nation in the world because of this we are unappreciative of the suffering of other peoples who are not so fortunate as we. We cannot think of a condition where little children go to bed hungry, not once a week but every day in every week and have been hungry for years. There are hundreds of thousands of children

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who have never known a satisfying meal, who have never known what it is to sleep warm and comfortable. These children and their parents, if they are fortunate enough to be together, spend the day light hours in the too often fruitless search for scraps of food, salvaged from garbage piles and city dumps. There was a picture in a recent evening paper showing a child washing off a mouldy bread crust under the village pump. Thousands

now living in foreign lands would revel in the slop our Dunkard families feed to their hogs.

Death from starvation and privation and deficiency diseases is so common, we are told, that those who die in the streets in India and China are swept up with other highway refuse and deposited on city dumps to be muzzled by predatory animals, thus spreading any disease which may have existed in the dead. These things are existing now, in the year of our Lord, 1946, and those who are suffering and dying are no more responsible for the war which has accentuated these conditions than are you or I. They need our help "now" while life is still present and there is opportunity. Certainly, no one can successfully contend that we have no obligation in this matter. It is the Christian's golden opportunity to show the practical side of his religion; that is not made up of fine platitudes and high sounding phrases but that it has a practical application in accordance with the great teachings of Jesus of Nazareth. It is the cup of cold water He taught us to



give. And He taught in such a way as to convince me that if any of His creatures have need, and I have at my disposal the means to alleviate that need, I am morally responsible if I refuse or neglect to supply the need. And unless we arise to the necessity "now" a million or more lives may be needlessly sacrificed before the end of this year, a half million in six months.

Blankets, old clothing of any and all sizes, underwear, shirts, coats, stockings, shoes, so long as they are clean and servicable, and canned food in tin are desperately needed now. Your gifts should not wait six months or a year, but should go forward with as little delay as necessary. Until our own organization can discuss this problem and decide on a plan we as individuals should improve any and every opportunity to participate in the supplying of every available garment which has outlived its usefulness in our own homes to those in other lands who would be glad to have such clothing, and tin canned food stuffs to the limit of our ability to supply. Many organizations

already exist through which such donations may be made.

Thousands of families are huddled just now around the few stones or sticks that are left of their bombed out dwellings. It is all they have left of what used to be home, the sweetest place on earth. They are trying to coax a little warmth from the small fire for their undernourished bodies. The pinched faces of the children look to their parents for food which will not be forthcoming unless you and I do what we can to supply it. It is the responsibility of each individual claiming to be a follower of the meek and lowly Savior.

While we revel in luxury, children and others are learning to steal to satisfy their hunger. In one of the countries that has felt the iron heel of the oppressor, there are two groups in attendance at funerals: the one group to mourn the passing of the dead, the other hoping to beg or buy the clothing left by the dead. Over one square mile of Rotterdam, in Holland was bombed flat and is now covered with weeds, a pasture for browsing goats.

Hundreds of homes and business establishments simply disappeared under the indiscriminate destruction of the aggressor, who also destroyed many of the dikes, letting salt sea water overrun many fertile Dutch acres, spoiling them for years to come. The Dutch are a thrifty, industrious, and hardy people, but the task of rehabilitation before them must be aided from outside. One group of people received a bit of margarine, a slice of cheese and a chocolate bar and described it as a "Heavenly banquet." Could we go into such ecstasies over these few items which are common in our every day lives?

While we revel in luxury, innocent people, particularly the children, are dying at a rate of approximately one hundred thousand each month.

Think of it! Dayton, Ohio, depopulated in two months, at this rate Columbus, Ohio, in three months, Cleveland, Ohio, in nine months, South Bend, Ind., in little over one month, Elkhart and Kokomo, Ind., wiped out in three or four days, Indianapolis in about four months. Harrisburg,

Pa., would have no inhabitant at the end of one month, Pittsburgh would be a dead city within one year and the great spreading city of Philadelphia would lose half of its inhabitants within 12 months. All of this cannot be prevented, but much of it can and should be, by the Christian peoples of this nation. The average Dunkard family throws away enough food stuff in a week to feed and keep life in a whole family in the deficiency zones in foreign countries.

This is our opportunity to give the "cup of cold water" and the necessity is present as it has never been before in the memory of anyone living. Pitiful, pinched faces are turned toward this land of plenty and hands and arms which are thin and undernourished are reaching in pleading desire, hoping for the few crumbs which we can easily spare. Each day we hesitate sees the signing of the death warrant for over three thousand of God's creatures.

Can you refuse or neglect to help and still face your fellowman? I cannot. I trust it will not be necessary for the Christ to say to us,

"Inasmuch as ye did it not unto one of the least of these, my brethren, ye did it not unto me." Is it nothing to all ye who pass by?

Vienna, Va.

## DRAFT AND DEMobilIZATION

Lewis B. Flohr

As the draft law now stands it will expire May 15, 1946. The present (Feb. 4, 1946) military legislative situation is about this: A sub-committee of the House of Representatives is studying the whole question, rather problem, of national defense, and when there is something gathered out of the widely divergent official and public opinions and attitudes as to the size of armies needed for occupation in other lands, and for the national defense at home, they will draft a bill as to the size of the army and navy. As a part of such bill, or as a companion bill, universal military training will most likely be introduced for consideration and action of the Congress. This may take two or three months, maybe more.

In the meantime it looks

as if the present draft law will be permitted to run to its expiry date; some government authorities want it extended to the end of December, 1946.

A few of our CO's have been discharged and a few more are nearing discharge. Armed service discharges are supposed to reach all men having two or more years service as rapidly as possible, beginning with married men having two children, and then on down. The next group is supposed to be men having 18 months of service. CO discharges follow the same pattern, though with considerable lag. In October, 1945 there were 8,591 CO's in service; and from Oct. 1, 1945 to Feb. 1, 1946, 2,351 CO's were discharged.

CO's are still being called and sent to camp, and this is almost sure to continue while the present draft law is in effect, though the rate of calling draftees has slowed down.

The American Friends (Quakers) have decided to close all its CPS camps by March 2, 1946, (six months after hostilities ceased) and such of these camps as are need are being taken over



by the Army to be operated as CPS camps by the army, which has been operating two CPS camps for a few years, one at Mancos, Colo., and the other at Lapine, Ore.

Although the Quakers are closing out their CPS camps, the other two "Historic Peace" churches are continuing their CPS camps to finish the task of taking care of CO's in church camps.

While it doubtless seems trying to our young brethren to stay in CPS until regularly released and while it may be still more trying for our young brethren who are now being called, there is the satisfaction that, having served as CO's under the present draft law, they will not likely be subjected to any new draft law.

Vienna, Va.

### AN EXPLANATION

Dear Brethren and Sisters:

No doubt most of you remember the article of mine entitled "Inasmuch" which appeared in the Nov. 15th issue of the Monitor, and most of you have probably read the article in the Monitor of January 15th refer-

ring thereto.

I am very sorry if I lead any of you to believe that the method suggested by me for helping our neighbors in the war torn, famine stricken countries is the only one there is, for such is not the case. There are several agencies through which help may be given, both secular and religious, but I am convinced, not by propaganda but by facts, that we can make our greatest contribution through the agency I named until we can initiate a program of our own.

I did not write the article "Inasmuch" to tell anyone what to do or what not to do or how they should do it or how they should not do it. I wrote it as a suggestion and a plea on behalf of those in need. Everyone of you should give or not give as you see fit. Let each of you be convinced in your own mind as to the course you choose.

I do not feel that it is necessary to be authorized by or to secure permission from conference before any individual may express his opinions or suggestions through the Monitor on questions not yet passed

upon but pending before General Conference. My article was an expression of my own ideas and not those of other individuals or group of individuals. My only purpose in writing "Inasmuch" was to bring to our minds the critical suffering which should be alleviated NOW.

The committee appointed by the last conference will, in my opinion report a much better plan to our new conference which convenes next summer than the suggestion I wrote you. But between now and the time conference convenes thousands will have died because they lacked food, clothing, and shelter. Let me state again that it is in their behalf that I wrote "Inasmuch."

In most parts of continental Europe the infant mortality rate is between 25 and 100 per cent. Why? Simply because of the lack of the necessities of life for the mothers of which proper food is by far the most important item. Thousands of persons—real human beings like you and me—have died because they didn't have enough food to eat. Others have died and are dying still because they have insufficient food, clothing, shelter,

and medical supplies.

Many thousands of children and young people will live, but because of inadequate food and unblanced diets their bodies and minds will be crippled and warped. People with weak and distorted minds do not as a whole develop into strong healthy leaders working for peace and good will among men, but rather seek to avenge themselves and their nation for the struggle through which they lived. It seems that to withhold help from them may be to invite another war. Consider prayerfully I John 3:17. "But whoso hath this world's goods and and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

If anyone has any suggestion for a better plan than the one I gave for rendering immediate aid I would most certainly appreciate hearing from you. For every dollar contributed through the MCC approximately 85c reaches the field of need. I do not know of any other agency through which as large a percentage of the contributions reach the dis-

tressed area.

I do not favor nor do I have in mind working with other churches as a permanent policy. I am in favor of an active program of our own carried on at home and abroad by our own people as soon as it can be authorized and put to work. Our neighbors are dying while we are waiting to set such a program in motion and for that reason I am in favor of giving them help NOW.

Let us always pray that our gifts may be used as God sees fit. Let us not seek credit for ourselves or our church in our giving, but rather let us give to help our distressed neighbors; let us give that they might live and may God have the praise and the glory and may His name and ways be made known to all men.

Kyle T. Reed.

P. S. After March 10th my address will be Waukee, Iowa, in case any of you want to offer some plans or suggestions for carrying on relief work.

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### FRIENDSHIP

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Mabel Wells

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As another year draws to

a close, somehow our thoughts linger around friendship.

What we may have gained or most important, given for friendship.

Examining ourselves along this line, we wish to stir up, if possible, others, to the sacredness of true friendship. Let us ask ourselves, "Have we been true friends of God and our fellowmen?" Let us see. We cannot go wrong by using the gospel for example.

Turn to the first chapter of St. Luke's Gospel. Here we have a very beautiful friendship between two cousins, Elizabeth and Mary. Elizabeth was to bring forth her first son, who was to prepare the way for the Lord Jesus, who was to be born of the Virgin Mary.

Just read the conversation that took place between these two women. And Mary abode with Elizabeth until her time was fulfilled. A friend will rejoice with another's exaltation. These two did not have to wait till their time was fulfilled to know if they would give birth to a son or daughter, but they knew from the beginning. How sweet their



thoughts and communion must have been.

John was born and fulfilled his mission to make ready a people prepared for the Lord. We do not read of John ever meeting Christ until he came to him for baptism.

Here was a friendship begun, but there were evidences that it was strong, deep and true. There were several occasions on which this friendship proved its sincerity and its loyalty.

Multitudes flocked to John to hear his preaching and accept his baptism.

He was asked, "Art thou Elias?" "Art thou that Prophet?" "Who art thou?" John could have felt elated because of the multitudes who sought him, and claimed this high honor for himself. There were other Bible characters who tried this. But John only replied, "I am a voice crying in the wilderness, just a voice, one that would preach repentance." He sought no earthly praise or recognition. He was not eager to have his name sounding on people's lips. He knew how empty such honor was.

Friend, do you make yourself obscure and go be-

fore, and exalt your friends, brother and sister, do you do this or does envy and a bit of jealousy prevent this?

Is your dearest friend, Christ exalted in your life or does everything else get the credit for your prosperity and well being?

John's life was like an eclipse over-shadowed by the Son of God.

John had a work to do. To fulfill this mission was his desire. He did not overstep his bounds. How well it would be if every follower of Christ would try to understand perfectly the place of his own work with relation to Christ's.

Once John said to his own disciples, "Behold the Lamb of God" and bade them leave him and go after the Messiah. A mark of John's noble friendship for Jesus.

It takes a brave person to send his friends away that they may give their love and service to another.

Once John's disciples were somewhat upset by the growing fame and influence of Jesus. John's disciples loved him and drew his attention to the fact that throngs of his followers were turning to Jesus.

They spoke as though it

wasn't right that Jesus should rise to prosperity at the expense of John who had helped him rise, had even opened the way for Him.

Test yourselves along these lines. Did you ever try to be a true friend to someone, concerned about their welfare and prosperity in the advancement of God's kingdom on earth. Only to find them increasing more and more and you yourself became as nothing to them. Could you stand the test?

If John had been less noble than he was, his friendship for Jesus less loyal, such words from his disciples would have embittered him. Would it you?

A spark of envy is often fanned into a disastrous flame by friends who come with such appeals to the human that is in every one. But John had never been hurt by popularity, as so many men are. Not all good people pass through times of success, with its elation and come out simple-hearted and lowly. The severe test of character comes in the time of waning favor, when the crowds melt away, and another is receiving the applause. Many in such an

experience, fail to retain sweetness of spirit, and become embittered.

John stood both tests. Popularity had not made him vain. The losing of fame did not embitter him. He kept humble and sweet and loyal. He did not complain against God but was satisfied with God's will.

He said Jesus must increase and he must decrease. Another time Jesus is the bridegroom, and he just the bridegroom's friend and, get this, he even rejoiced with the bridegroom's honor. Can we do this? The word says we should.

Then we find John cast into prison because he was a preacher of righteousness. He did not cause anyone to commit sin and then try to preach them right again. Did not take the scripture out of its setting for his own personal gratification, but he protested evil and through this his precious life came to an end.

In the dreary prison cell he began to doubt, surely to question whether his dear friend, Jesus, was indeed the Messiah. Loyal to the last, he did not turn to any other but sent directly to Jesus for the answer. How

many heartaches could be spared if church members would do this.

The reply came back to John. The blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up and the poor have the gospel preached to them.

And for the reassuring of John's perplexed faith He further adds, "And blessed is he whosoever shall not be offended in me."

Surely these words must have touched the vital spot.

After John's disciples departed to carry this message back to this lonely forsaken one, Jesus turned to the multitude and spoke words that gave John the highest honors. He spoke of his stability and firmness. He was not a reed shaken with the wind.

He was not a self-indulgent man who loved luxury; but was a man ready for any self-denial and hardship. Jesus further states "Among them that are born of women, there hath not risen a greater than John the Baptist." The greatest honor that could be bestowed on an individual. Let us meditate on the life of these

beautiful examples. Notwithstanding he that is least in the kingdom of heaven, is greater than he.

Do you not think the multitudes were moved and awed by the genuineness and harmony of these two lives?

It is an evidence of true friendship that one speaks well of one's friend behind his back. How sad when those who say they are friends turn the opposite.

Some human friendships seem to endure for a time, then dissolve, destroying, if possible, the power and influence of the other. Sometimes, sad to say, we come into relationship with such that form such friendship. It endures for a time and when something new comes along they drop the old and take up the new. They have no time for the old and when anyone says a kind word about the old they merely shrug their shoulders and say, "Well if you knew that person as I do," and on and on they go. You know the story. Tearing down influences undermining, taking if possible, the very life giving substance from the individual.

Dear reader, what kind of



a friend have you been the past year? It's not how many friends we gain, it's how true a friend we have been that counts.

Lancaster, Pa.

### A GOOD SHOT!

Appearing before a committee of the Missouri legislature recently to plead for a new local option law, F. E. DuBois of Cabool, in that state, concluded his argument by reading the following parody:

King Alcohol is my shepherd; I shall always want.

He maketh me to lie down in green gutters.

He leadeth me beside troubled waters.

He destroyeth my soul.

He leadeth me into paths of wickedness for the effect's sake. Yet, though I walk through the valley of poverty and have delirium tremens, I will still cling to drink.

For thou art with me, thy bite and thy sting they torment me.

Thou preparest an empty table before me in the presence of my family.

Thou anointest my head with hellishness.

My cup of wrath runneth

over.

Surely destruction and misery shall follow me all the days of my life. And I shall dwell in the house of the lost forever.

There is more philosophy in these lines than wet advocates care to admit.

Mr. DuBois really gave the Missouri legislators something to think about when he fired that shot.

Sel., Bessie Shaffer.

### OBITUARIES

#### ABBIE E. RUPP

Daughter of Ben and Elizabeth Rupp was born at Mark Center, Ohio, June 6, 1890, and departed this life February 9, 1946, at her home near Jewel, Ohio, after a serious illness of about five weeks, at the age of 55 years, 8 months, and 3 days.

She leaves to mourn her loss, her husband, Henry P. Flory, two sons, Claude of Pioneer, Ohio, and Harley at home, one grandson, Marvin of Pioneer; six brothers, Andrew of St. Joe, Ind., Edward and Walter of Beaverton, Mich., Benjamin of Vandyke, Mich., Oscar of West Unity, Ohio, and Irvin of Ft. Wayne, Ind.; two sisters, Mrs. Eli Flory of Defiance, Ohio, and Mrs. Dan English of Bryan, Ohio.

She graduated from Mark Center high school and in 1912 with her

parents moved to Pulaski, Ohio, where she lived until April 23, 1927, when she was united in marriage to Henry P. Flory.

Early in life she became a member of the Dunkard church and remained close to her church and her Savior until He called her home.

Abbie was always of a cheerful disposition and a loving wife and mother. She was a kind and friendly neighbor and will long be remembered in the hearts of all those who learned to know her.

#### She Is Just Away

I cannot say and I will not say

That she is dead, she is just away.  
With a cheery smile, and a wave of  
the hand,

She has wandered into an unknown land.

And left us dreaming how very fair,

It needs must be, since she lingers  
there.

And you—O you, who the wildest  
yearn

For the old time step and the  
glad return;

Think of her faring on, as dear

In the love of there as the love  
of here;

Think of her still as the same, I say,  
She is not dead, she is just away.

—James Whitcomb Riley.

Funeral services by the writer, assisted by Elder Melvin Rush, and Rev. Neahr of the Church of The Brethren, in the Poplar Ridge Church of The Brethren, from Psalms 23:4.

D. W. Hostetler.

#### MRS. RUHAMA JANE MALLOW

Wife of Isaac H. Mallow died on

Monday, January 14, 1946, at her home near Clearville, Pa. She was born on January 10, 1875, at Riverton, W. Va., and was 71 years and 4 days of age. She was a daughter of Abraham and Rebecca Dice Mallow.

She was united in marriage to Isaac H. Mallow February 20, 1896 and he and the following children survive: Mrs. Titus Bland, Onego, W. Va., Owen Mallow, Clearville, Pa., Mrs. John H. Vance, Onego, W. Va., Mrs. Boston Bell, Elkins, W. Va., Mrs. Fred M. Hedrick, Franklin, W. Va., Holly Mallow, Clearville, Pa., and Miss Bula Mallow at home. Also 37 grandchildren and four great grandchildren survive along with the following brothers and sister: John S. Mallow, James R. Mallow, Mrs. Robert Nelson, Mrs. Kennie Harmon, and U. G. Mallow.

She was a member of the Dunkard Brethren church.

Funeral services were held Wednesday at her late home, in charge of W. H. Demuth, William Ebersole and Emmert Shelly, and interment at Riverton, W. Va.

Mildred Demuth, Cor.

#### IN MEMORIAM

In memory of our beloved husband and father, Elder Peter E. Lorenz, who departed from us one year ago, February 26, 1945.

Deep in our hearts lies a picture  
Of a loved one gone to rest.  
In memory's frame we shall keep it,  
Because he was one of the best.

As we loved him, so we miss him,  
In our hearts he is always near;  
Loved, remembered, longed for always,

Shed many a silent tear.

From this world of pain and sorrow  
Into a land of peace and rest;  
God has taken you, dear father,  
Where you have found eternal  
rest.

Sadly missed by his wife, Mrs.  
Clara Lorenz, the children and  
grandchildren.

### PREPARE TO MEET THY GOD

On every side a voice I hear  
That louder speaketh year by  
year

A voice I dare not lightly treat,  
Prepare, Prepare thy God to meet.

The falling leaf, the fading flower  
The sinking sun at evening's hour  
All ever more to me repeat

Prepare, Prepare thy God to meet.

The funeral train, the tolling bell,  
The grave where dying I must  
dwell,

My aching heart speaks with each  
beat,

Prepare, Prepare thy God to meet.

Where'er I turn, what'er I do  
This warning message thrills me  
through;

In silent hall or noisy street  
Prepare, Prepare thy God to meet.

### BREAD OF LIFE

"I am that bread of life."  
(John 6:48.)

Jesus made use of many  
material things of life to  
illustrate the spiritual; the  
people are so bound up with  
the material things of life  
that they can only under-

stand the meaning of the  
things that are seen, and un-  
less they are renewed in  
mind by regeneration they  
never can comprehend  
"What is that good and ac-  
ceptable, and perfect will of  
God." (Romans 12:2.)

We consider the natural  
bread as the staff of the  
natural life, and with pure  
water, we sustain this  
natural life as we partake of  
the same.

The children of Israel,  
after they had exhausted  
their supply of bread, began  
to complain, hence lost faith  
in God and said that God  
had brought them out of  
Egypt to die in the wilder-  
ness, likewise when they ran  
out of water.

After they were given an  
opportunity to trust God to  
care for them, and after  
they had witnessed the won-  
derful miracles that God  
performed through Moses,  
then they impatiently ac-  
cused God of wrong doing,  
thereby plainly showing the  
carnal nature in man, which  
is the same today in man.

The unregenerated mind  
of man is ever the same, al-  
ways looking after the bread  
of this life, and is not sub-  
ject to the law of God, "For  
to be carnally minded is



death; but to be spiritually minded is life and peace.” (Rom. 8:6.)

The children of Israel considered the manna they gathered as bread from heaven, because they gathered it without any effort of sowing seed: But it was a material thing for food for this natural body, and was of the earth, like any other natural food.

Christ was trying to teach them all who ate of the manna died in like manner as with eating any other natural food; But with spiritual food and drink it would be different; and that if they would comprehend what that would be, and eat thereof, they would live forever and not die.

Hence Christ in the 6th chapter of John, was telling his followers that He was that bread that God sent from heaven, and that He did not mean his natural body was flesh to eat, nor that his natural blood was drink for the natural man.

But that his words, the doctrine that he brought from heaven was meat and drink—the bread from heaven.

The devil in the temptations of Christ brought all

of his argument about the material things of this life, but Christ plainly taught that man should not live by bread alone (the natural bread) but by every word received from God.

That plainly teaches us that we can not make the natural things of life, spiritual. “Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.” (I Cor. 2:12-13.)

The carnal nature of man is not subject to the law of God. (Rom. 8:7.) Hence in order to partake of the true bread from heaven, the New Testament Scriptures, he will have to be born a new creature, be regenerated and thereby given the power to enter into the spiritual mind and be made ready to eat and drink spiritual food. That is to obey and comprehend the true bread from heaven.

When Jesus said to the disciples at the well, “My meat is to do all the will of him that sent me, and to finish his work.” (John 4:34. And “I have meat to eat that ye know not of.” (John 4:32.) They did not

comprehend what he taught, but after they received the Holy Spirit, then they knew what that meat was. That power of the Holy Spirit was given them as they were able to receive it. (John 16:12.)

It is just the same today with Christians.

That spiritual power to discern what is spiritual is only given by measure to them who are able to receive it.

The requirements are to seek after, ask for, and have the spiritual appetite to be filled with the bread from heaven. Also, "If any man lack wisdom let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James 1:5.)

To be filled with the Holy Spirit, is to be filled with the words of the New Testament, the true Doctrine of Christ, the Bread from heaven.

The Holy Spirit is nowhere else to be found. (John 16:12-15.)

Even Christ could not eat of any other spiritual bread but what was given him from his Father; that was to do the Father's will, and not his own. Neither can

we have any authority given us but to obey that form of Doctrine given us in the New Testament; all else is but earthly, sandy food, and not digestible by the Christian.

When Christ spoke to the disciples to beware of the leaven of the Pharisees and of the Sadducees (Matt. 16: 11-12), it was their doctrine that was meant and that was "Teaching for doctrine the comandments of men." (Matt. 15:9; Mark 7:7-8.)

We are to obey no other law than what has been given unto us by Jesus who is the Head of the church.

Paul could obey no other Gospel than what was given him from above by inspiration from God thru Christ.

Not even an angel from heaven can give us any addition to the Gospel of Christ.

That is the true spiritual bread that by eating (obeying) we thereby grow in grace and knowledge of the truth.

We are to "purify our souls in obeying the truth through the spirit unto unfeigned love of the brethren; seen that ye love one another with a pure heart fervently." (I Peter 1:22.)

Any one who does not love his brother, whom he sees and comes in contact with in life, does not love God, and is not eating of that spiritual bread that came down from heaven, therefore will die spiritually.

Remember that the bread and cup mentioned in the scriptures are only symbols; an outward form of what should be within.

If members have not been obeying the New Testament teaching, (the bread of the spiritual life) the communion will only be a detriment to them, when they partake of the same.

The statement of Jesus, "I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst." (John 6:35), Plainly means to obey the teaching of Christ, in order to receive the spiritual blessing that Christ promised.

We now go to what Paul said: "Brethren be followers together of me; mark them which walk so as to have us for an example, (For many walk of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; Whose end is de-

struction, whose god is their belly, and whose glory is in their shame, who mind earthly things)." (Phil. 3: 17-19.)

"The truth is not to be compromised for the sake of unity." We can be united upon a wrong premise; but when we are united upon the Gospel of Christ, we are on the only true foundation, which all are to be judged by either in this life, or at the judgment seat of Christ hereafter.

We must also remember that there are good and evil, both are spiritual. There was good and evil before Adam fell; Good and evil can be made of everything, whether spiritual or material.

No one can be made good by legislation. The one to be good, must make himself good with the help from God. It must come from the heart by obeying the teaching of Christ.

Man has been given that power from above in the beginning to control his mind, the power of reason. That is the spirit of man that God works with. So by coming to Christ, which we can do by obeying the teaching of Christ in the New Testa-



ment we learn of Him and are made hungry for the spiritual bread of life, and being made hungry, we shall be filled.

"But he that lacketh these things is blind and cannot see afar off, and hath forgotten that he was purged from his old sins." (II Pet. 1:9.)

When Christ said to Peter, "Feed my lambs and feed my sheep." (John 21: 15-17), Peter knew what was meant, and so do we. We are to feed the beginners, who are the lambs, and the older ones in the church who are considered sheep spiritually, with that bread which came from heaven, which is "Teaching them to observe all things." Matt. 28:20 that is given us in the New Testament. All else is not the spiritual bread of life.

So will say to all, use your reasoning power to discern the true bread from heaven. All else will cause spiritual indigestion and be punished by the Lord. (I Cor. 11:32.)

Dearest Savior, help Thy servant

To proclaim Thy wondrous love:  
Pour Thy grace upon this people,  
That they may Thy love approve;  
Bless, Oh, bless them,

From Thy shining courts above.

Now Thy gracious word invites them,

To partake the gospel feast;  
Let Thy Spirit sweetly draw them;  
Every soul be Jesu's guest.

Oh, receive us,

Let us find Thy promised rest."

Let us find Thy promised rest.

J. C. Darst, Vindicator.

## BUILDING UP TO HEAVEN

A. B. VanDyke

There is much said these days about building. Generally in reference to the building of homes, in this present world.

Even though so many multiplied thousands of people have been killed, murdered, starved, burnt, or drowned, through this present war, there seems to be a shortage of homes. Is building wrong? No, building is encouraged. But how shall we build. We may build for temporal use, and we may build for our eternal good. A home in heaven.

(Gen. 6:5), We read, "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."

(Gen. 6:14), "Make thee

an ark of gopherwood, rooms shalt thou make in the ark and shalt pitch it within and without with pitch." The ark was a place of safety for Noah from the flood the Lord intended to bring on the earth, because the earth was corrupt: because of the wickedness of the people.

(Gen. 11:4), "And they said, go to, let us build us a city and a tower, whose top may reach into heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth."

(Gen. 11:5-8), "And the Lord came down to see the city and the tower, which the children of men builded. And the Lord said, Behold the people is one, and they have all one language and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city."

These folks intended to get to heaven through their

own imagination, and by their own effort. That was not God's plan. God has a way by which His people may get to heaven. He has shown us the way, through His Son, our Savior, but we must not build on forbidden ground, or on our own perceived ideas. We must follow divine commands, instead of human traditions. But it seems to be the intent of many to reverse the order and cause human tradition to supersede divine commands, which ought not so to be.

Is that the way to build to attain heaven? The foundation is already laid. (I Cor. 3:9-10), Paul tells us, "We are labourers together with God: ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereon."

We are not to build by random. When God told Moses to build the tabernacle He said, "And thou shalt rear up the tabernacle, according to the fashion thereof which was showed

thee in the mount." (Ex. 26:30.)

It was not to be put up in a haphazard style, but just according to the pattern.

And when we undertake to do work for the Lord, and to build up His kingdom, let us be very careful that we are not following human tradition instead of divine commands.

I see a tendency to do this very thing, which never brings good results.

May we all take heed how we build on the rock Christ Jesus.

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## CHRISTIANS AND THE CHURCH

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Fannie Grubb

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I think this an important subject because the church belongs to our Saviour, Jesus Christ, and we who love Him and trust Him and are called Christians make His church.

Then we all have a work to do and should not put off for another day what we can do today for we may never have the opportunity again to be of service to our church. It is our duty to do what we can today in service for our Saviour for

tomorrow and later there may be other work for us. If we neglect to be of service today we may not have another opportunity, then oh, what anguish of regret.

Now we know that nothing can destroy the church for He says so in the Bible, (Matt. 16:18), "And I say also unto thee, that thou art Peter and upon this rock I will build my church and the gates of hell shall not prevail against it."

I believe we weaken the church when we are self-righteous and see so many faults in others and leave the church because we think we are so much better than they. Then we leave the work of the church to those whom we think are not right. If they are not strong Christians they might lead the people astray. Yet the church cannot be destroyed, and it is our duty not to leave the church because of weaker members. We must pray with them and strive for a purer church that we may be a faithful witness for our Savior. Then we must be careful of our own selves too, to see that we are hon-



est, pure and faithful.  
R. 4, Box 314, Roanoke, Va.

### WHOM TO LOVE

Love the Lord thy God.—  
Matt. 22:37.

Love thy neighbor as thy-  
self.—Matt. 22:39.

Love the children of God.  
—I John 5:2.

Love the brethren.—I  
John 3:14.

Love the brotherhood.—I  
Peter 2:17.

Love one another with a  
pure heart fervently.—I  
Peter 1:22.

Husbands, love your  
wives.—Eph. 5:25.

Love your enemies.—  
Matt. 5:44.

Love not the world.—I  
John 2:15.

Note—Since all the above  
are exact quotations, we re-  
gard them all as coming  
from God—a part of the  
divine message to which all  
people should give heed.

### I UNDERSTAND

(Ps. 50:15)

Hast thou been hungry, child of  
Mine?

I, too, have needed bread;  
For forty days I tasted naught  
Till by the angels fed.

Hast thou been thirsty? On the  
cross

I suffered thirst for thee;  
I've promised to supply thy need,  
My child, come unto Me.

Perhaps thy way is weary oft,  
Thy feet grow tired and lame,  
I wearied when I reached the well,  
I suffered just the same:  
And when I bore the heavy cross  
I fainted 'neath the load;  
And so I've promised rest to all  
Who walk the weary road.

Doth Satan sometimes buffet thee,  
And tempt thy soul to sin?  
Do faith and hope and love grow  
weak?

Are doubts and fears within?  
Remember I was tempted thrice  
By this same foe of thine;  
But he could not resist the Word,  
Nor conquer pow'r divine.

When thou art sad and tears fall  
fast

My heart goes out to thee,  
For I wept o'er Jerusalem—  
The place so dear to me;  
And when I came to Lazarus' tomb  
I wept—my heart was sore;  
I'll comfort thee when thou dost  
weep,

Till sorrows all are o'er.

Do hearts prove false when thine is  
true?

I know the bitter dart;  
I was betrayed by one I loved—  
I died of broken heart:  
I loved My own, they loved Me not,  
My heart was lonely, too;  
I'll never leave thee, child of Mine,  
My loving heart is true.

Art thou discouraged in thy work?  
Doth ministry seem vain?  
I ministered midst unbelief,  
Midst those with greed of gain;

They would not harken to my voice  
But scoffed with one accord;  
Your labor never is in vain  
If done unto the Lord.

Have courage, then, My faithful  
one,

I suffered all the way,  
Thy sensitive and loving heart  
I understand today;  
Whate'er thy grief, whate'er thy  
care,

Just bring it unto Me;  
Yea, in thy day of trouble, call,  
I will deliver thee.

Sister Moats.

Rejoice, and be exceeding glad;  
for great is your reward in heaven:  
for so persecuted they the prophets  
which were before you.

### ADULT SUNDAY SCHOOL LESSONS

Jan. 6—Luke 1:1-25.  
Jan. 13—Luke 1:26-56.  
Jan. 20—Luke 1:57-80.  
Jan. 27—Luke 2:21-52.  
Feb. 3—Luke 3:1-18.  
Feb. 10—Luke 3:19-38.  
Feb. 17—Luke 4:1-32.  
Feb. 24—Luke 4:33-44.  
Mar. 3—Luke 5:1-16.  
Mar. 10—Luke 5:17-39.  
Mar. 17—Luke 6:1-19.  
Mar. 24—Luke 6:20-38.  
Mar. 31—Luke 6:39-49.

### PRIMARY SUNDAY SCHOOL LESSONS

Jan. 6—God Creates Heaven and  
Earth. Gen. 1:1-19.  
Jan. 13—God Creates Animals and  
Man. Gen. 1:21-31.

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Jan. 20—Adam and Eve in Eden.  
Gen. 2:8-17.  
Jan. 27—Yielding to Temptation.  
Gen. 3:1-13.  
Feb. 3—The Result of Sin. Gen.  
3:14-24.  
Feb. 10—Hatred in the Home. Gen.  
4:1-15.  
Feb. 17—The Righteous Saved. Gen.  
6:9-22.  
Feb. 24—The Wicked Destroyed.  
Gen. 7:11-24.  
Mar. 3—The Tower of Babel.  
Gen. 11:1-9.  
Mar. 10—Leaving Home for God.  
Gen. 12:1-9.  
Mar. 17—Lot's Choice. Gen. 13:1-18.  
Mar. 24—Abraham Cares for Others.  
Gen. 18:16-33.  
Mar. 31—God Saves Lot. Gen. 19:  
12-29.

# BIBLE MONITOR

Vol. XXIV

March 15, 1946

No. 6

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## THE TRUTH OF GOD

### Part 3

Another command authorized by the apostle Paul which has to do with the Christian life in its various aspects, and which is being ignored by professing christians, is this:

#### Nonconformity

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." (Rom. 12:1-2.) It is evident from the teaching here and other sustaining references from the New Testament that the

gospel of Christ as preached by Paul authorized and commanded a manifest distinction between the Christian and the unregenerated worldling, between the church and the world. This distinction is brought about by a transformation within the individual as a result of the operation of the word and spirit of God upon the mind. When this transformation is accomplished the individual thinks differently and acts differently than the unconverted worldling. In this condition the individual is conformed to—brought into harmony with, the word of God. Whereas the sinner yielded his body a living sacrifice to the evil practices of this world, the converted sinner now yields his body a living sacrifice in obedience to the gospel of Christ.

This doctrine of noncon-



formity to the world is one that reaches out into practically every avenue of life. So much so that in everything wherein there is a practice among men in the world that violates scripture, in this the Christian is under obligation to renounce the practice and yield to the scriptures.

It is a doctrine that affects our relationship with civil government. The Christian cannot consistently accept any official position in civil affairs in the discharge of which any gospel principle would be violated, or his character be endangered.

This doctrine determines our position on the question of war and the bearing of arms for the taking of human life, for the scriptures clearly forbid this.

Nonconformity to the world prohibits the Christian from participating in games, plays, performances, and unions that are manifestly evil or sinful and from affiliation with secret societies, as they are in violation of the scriptures and we are commanded to "Have no fellowship with the unfruitful works of darkness, but rather reprove them." (Eph. 5:11.)

It prevents us from conforming to the vain and vulgar styles and fashions in clothing and adornment of this world imposed upon the blinded and deluded subjects of the god of this world by the satanic power operating through the fashion mongers of our time.

It governs the choice of the furnishings of the Christian home so that they are in keeping with the meekness and simplicity of the Christ life.

It determines our attitude toward food, raiment and other earthly possessions so that the major emphasis of life is placed upon that vital enduring inner man. "And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God; and all these things shall be added unto you." (Luke 12: 29-31.)

These are but a few of the subjects that confront us in the scriptures needing a careful application of that great doctrine of noncon-

formity to the world, as set forth by the apostle Paul, if we are to live the true Christian life.

Now, dear reader, in how many of the churches that you know of is there any distinction between the membership and the unconverted worldlings in the community in these matters?

Again, may I ask you, how many of the preachers that you hear preach ever mention this great doctrine in their preaching and insist upon its observance by Christian people?

(Continued.)

## CHURCH GOVERNMENT

L. I. Moss

What kind of a country would you have where there is no government or laws? What kind of a business firm would you have where they would have no rules to work by? What kind of homes do you have where there is no controlling power exercised?

All groups, country, business firm, home, or church must have rules to work by to be successful.

Any one who will study

the word of God will learn the true Church of God does have government. I will give some texts to show how the church will work when it measures up to the Bible requirements. Just read I Cor. 7:17. "But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches." In this verse we see God has a hand in all the church work. Are we willing to let God direct us in all our church work?

(I Cor. 11:2) "Now I pray you, brethren, that ye remember me in all things and keep the ordinances as I delivered them to you." We are to listen to God and keep all his ordinances. The 34th verse says: "And if any man hunger let him eat at home: that ye come not together unto condemnation. And the rest will I set in order when I come." This shows God wants his church in order; if it is not in order it should be set in order, and we are responsible for keeping it in order.

I Cor. 12:28 says, "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that

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miracles, then gifts of healing, helps, governments, diversities of tongues."

This says God has placed governments in the church. Are we willing to be governed by the government of the church?

(I Cor. 14:33), "For God is not the author of confusion, but of peace as in all churches of the saints." God wants peace in the church. In II Cor. 13:10 "Therefore I write these things being absent, lest being present I should use

sharpness, according to the power which the Lord hath given me to edification, and not to destruction." There are times when sharpness must be used, and the Lord will give such power when needed.

(II Thess. 3:14), "And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed." If this verse were carried out, would it make people ashamed? God tells us how to deal with those who will not obey.

(I Tim. 1:19-20), "Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: of whom is Hymenaeus and Alexander; whom I have delivered unto satan, that they may learn not to blaspheme." When people in the church make shipwreck of their faith and resort to blasphemy, all that can be done is to turn them over to Satan. (I Tim. 5:20), "Them that sin rebuke before all, that others also may fear." Is it not true too many times wrongs are kept too much a secret, if this verse were carried out more, transgressors might not be



so bold.

(I Tim 6:3-5), "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which as according to Godliness: he is proud, knowing nothing, but doting about questions and strife of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is Godliness; from such withdraw thyself." There are many of the things mentioned in this text, right in the churches now. Ministers who teach otherwise and will not consent to the doctrine God tells us to withdraw from all such. This would really be a house cleaning in the churches if carried out as God commands it should be.

(II Tim. 4:2), "Preach the word: be instant in season, out of season: reprove, rebuke, exhort with all longsuffering and doctrine."

Members get offended if we reprove and rebuke, but will that excuse us? God will hold us all accountable for doing our duty, whether people like it or not.

(Tit. 1:13), "This witness is true, wherefore rebuke them sharply, that they may be sound in the faith." (Tit. 2:15), "These things speak, and exhort and rebuke with all authority."

These texts show the church has a right to reprove and rebuke with authority. Why is it our officials are not doing what God tells them to do? It will all be for the betterment of the church if these things are carried out. (Titus 3:10), "A man that is an heretick after the first and second admonition reject." The word would have the church get rid of them. Carrying out these Gospel requirements will be working out church government.

(II John 10:11), "If there come any unto you and bring not this doctrine receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deed."

The word is more strict than most people want it to be. Are we to please God or man? (Jude 23, "And others save with fear, pulling them out of the fire: hating even the garment spotted by the flesh." Our

garments are not to be spotted with the flesh.

We can now see by these texts the Bible sets forth a very strict form of government, will we carry it out?

Elders, in our polity book on page 20, the duty of the elder is "to see that the principles and usages of the church are respected and carried out in the lives of the membership. Why is it this is not being done? Is it because you do not believe these things yourself? You have the word back of you, why shun your duty?

All you elders have promised to do this, will you keep your promise?

Ministers and deacons, in article 5, page 20 in the polity you "promise to respect and enforce the doctrines and practice of the church, and all the methods by which the church seeks to fulfill its mission in the world." How are the officials going to clear themselves when things are let go the way they are in some of our churches? Brethren in the church for years without a brethren coat, sisters look like the world. Members taking part in programs the church has forbidden. Will we

carry out the government of the church?

I know it is hard for an elder to exercise the government of the church when he has some unconverted deacons to carry on this government with or an unconverted elder. But I know it can be done which ever way it is. The government of the church is backed by the word of God and if you are not willing to help enforce it you will be held accountable for lost souls. The church will not prosper as long as there are those at the head as officials who are not true to the gospel.

Now to the laity and the young, if you want the church to prosper, line up with the government of the church. Please do not make it needful for the officials to force you. I care not how old or young the person is, they are not ready to be in the church as long as they are not willing to be governed by the laws of the church.

It is a sad fact to know some have been in the church for several years and do not respect or submit to the church. Another great factor in maintaining church government is to

have ministers in our churches as evangelists who preach sound doctrine and who are willing to defend our church government.

Sit down and take the Bible and see if these things are not true.

Lewisburg, Ohio.

### CHRIST'S CALL

I saw a youth stand in the road  
Where the way of life divides;  
And I saw the conflict in his soul  
Surge like opposing tides.

There to the left he saw the world,  
A vision fair to see;  
For there were parks and  
Palaces of aristocracy.

And there were multitudes at ease,  
And multitudes at toil,  
And there were huts and haunts  
Of sin, as well as palaces royal.

"What shall I do?" the youth in-  
quired.

"What shall I be, and where?  
What shall I seek? Shall it be  
wealth?

Or ease? or power?" "Beware!"

A voice exclaimed in tender tones—  
It seemed to call his name:  
He turned.

Again he heard the voice.

"Lift up your eyes,  
Behold, the way of life  
Lies to the right,  
Seek not the crown of gold."

His eyes were open and he saw  
A world of human need.  
He saw the blood prints of sin,  
And oh his heart did bleed.

"Is there no help, no hope, no way,

By which to save these lost?"  
Once more the voice said, "Lift your  
eyes.

Behold, I paid the cost."

He looked. He saw the cross, the  
tomb.

He saw the Savior stand;  
With heavenly light upon His brow,  
With nail prints in His hand.

"My child," said He, "come follow  
me,

And I will give you rest;  
And I will give you wealth and joy,  
And make you truly blest.

"My rest is found in righteousness,  
My wealth is life and truth;  
My joy—it is the harmony with  
Things divine—O youth.

"Come with me, let the dead in sin  
The things of sin attend.  
Go thou and preach salvation,  
And be faithful till the end.

"The field, the forum, and the mart,  
Have each enough, to spare:  
The Father's harvest is ripe  
And few the laborers there.

"What is it worth to add a few  
More farms, or houses, or amass  
More coins or cattle, in a world  
Which soon itself must pass.

"What matter if the world  
May hate you, as it hated Me;  
Or that it calls a 'sacrifice'  
The life of ministry?

"It is enough to know that souls  
Are saved from sinful strife,  
And that your names are written  
Down in heaven's book of life."

Oh Christian, you who read these  
lines,

To you it is Christ calls.

What answer will you give Him now  
Ere night, fast coming, falls?

Selected from God's Means of  
Grace.—A. B. V.



### CORRECTION

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In the Ministerial List in February 15th issue the address of Bro. Jarboe is incorrect. Please change it to H. I. Jarboe, Star Route, Caddoa, Colo. —Editor.

### HOPE

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Anticipation for something, expectation, confident in a future event, something to give pleasure or joy, something to make active, so as to put forth effort; also lightens the burdens of life, labors and pain. If we hope for that we see not, then do we with patience wait for it. For what is our hope or joy or crown of rejoicing? (Rom. 8:24.) "For we are saved by hope." (I Peter 1:3.) "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." We desire that every one of you do show the same diligence to the full assurance of hope unto the end, which hope we have as an anchor of the soul, both sure and steadfast. Be not moved away

from the hope of the gospel which was preached to every creature, etc. That your faith and hope might be in God.

Wherefore gird up the loins of you minds, be sober and hope to the end. Looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ. If in this life only we have hope in Christ, we are of all men most miserable. For what is the hope of the hypocrite though he hath gained; When God taketh away his soul, where is my hope?

(Job 17:15), "For there is hope of a tree, if it be cut down that it will sprout again. If a man die shall he live again? All the days of my appointed time will I wait till my change come."

Religion bears our spirits up,  
While we expect that blessed hope,  
The bright appearance of the Lord,  
With hope stand leaning on His word.

Wm. Kinsley.

### TRAVELING WITH GOD

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Ethel Beck

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In our travels the past several years we are reminded of many things.

Sometimes traveling in train or bus or in a car, in a group or alone. There are many interesting experiences. Conductors respect us and carry out our desires, sometimes even against the rules. People trust us with their baggage, and sometimes to watch their baby. Why do they do all this? They have confidence in us because of our appearance. We sometimes get into Bible discussions. We are often asked why we wear the white bonnet. We are only too glad to explain it and point them to the word for our foundation,

One time while stopping at a filling station a lady asked about our bonnets. She thought she would like to have one so she would not need to change styles every year or so as she did with hats.

Often times some of us have traveled in a car with ministers or elders and other members. Some of those occasions stand out in my memory. Once several years ago we traveled with an elder. We stopped at a cafe to eat. When the food was placed before us, we started to eat. I was surprised and made to wonder.

Did we not love our God enough to thank Him for the food, even if it was in public. Perhaps some on-lookers wondered too. I have never forgotten this, although just a young girl.

We have also traveled with those who put God first. Before we started on our journey we sought His guidance. We committed our ways to Him who knoweth all things. When we stopped at a cafe for meals, and the food was brought to us, we bowed our heads in silent thanks or one prayed aloud.

We think of one elder especially who was not ashamed of his Lord. He always returned thanks aloud. What a testimony to those who might have been watching. When we stopped for the night we had many reasons to again thank God for His protection over us. He has wonderfully cared for us all through our journeys. We do praise Him for it.

There are other times besides when traveling that we have occasion to eat in a public place. How do we as individuals then let our light shine? Are we ashamed of our Lord and start eating

without first thanking Him? Is He pleased with this? We think not. Perhaps others watching us wonder if we really are what we profess by our appearance.

There was a clipping in a Sunday school paper several years ago. It told of the manager of a certain cafe who promised a free meal to the first one who thanked God aloud, for his food. Time went on and finally one day a man ordered his meal, when he was ready to eat he did return thanks aloud. The waiter told the manager and he got his meal free. Surely it is important to take our stand for Jesus before others. God will bless us for it.

We have different occasions where Jesus gave thanks to God for the food. (Mark 8:6; John 6:11-23; Luke 24:30.)

He took the bread and the cup and gave thanks. (Matt. 26:26-27; Luke 22:17-19; Mark 14:22-23; and I Cor. 12:24.)

When Paul was taken a prisoner on the boat, he gave thanks for food before all the prisoners, soldiers and centurion. "Wherefore I pray you to take some meat: for this is for your

health: for there shall not an hair fall from the head of any of you. And when he had thus spoken, he took bread, and gave thanks to God in the presence of them all: and when he had broken it, he began to eat." What an influence to all those who were present.

Sometimes in our homes we eat almost on a run and do not take time to thank the "Giver of every good and perfect gift." Will God excuse us for our neglect and carelessness? He delights to favor us when we "acknowledge Him in all our ways."

When we travel along we marvel at the beauty of nature, the wonderful handiwork of God. At times we look with awe at His marvelous work. Man cannot paint such pictures.

After we seek the Lord's guidance and protection for our journey, is it right to drive at a reckless speed? Can we expect His protection if we do not use good sense, and we take risks along the way?

We are traveling on a journey through life. Let us make good preparation before starting. Let our faith be sincere and our re-



penitance genuine. Then we enter in by baptism and board the train looking to Jesus, our Conductor. We are happy on our way. We have committed our lives into the hands of the Engineer (God).

From a clipping we find the following comparison of life to a journey:

"Life is a journey. We are pilgrims, travelers, sojourners. This world is not our home. Like Abraham, of old, we look for a city which has foundations whose Builder and maker is God. We may think of life as a train. The engineer represents God, the conductor is Jesus Christ, the fireman is the Holy Spirit, the trainman the Christian people, the Bible the ticket and Heaven the destination."

"Individual salvation is a first-class ticket good for one passage from this world of sorrow, sin and trouble to a home not made with hands, eternal in the heavens. The ticket is subject to the following rules, regulations and conditions:

1. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength

and with all thy might; and thy neighbor as thyself.

2. Don't make any mistake about the road you take. Jesus said, "I am the way."

3. Secure your ticket at once. "Now is the accepted time."

4. Once started, leave the world behind. "If ye continue in My word, then are ye My disciples indeed."

5. Have implicit faith in the Conductor. "Believe on the Lord Jesus Christ, and thou shalt be saved."

6. This ticket is not transferable. "Hold that fast which thou hast."

7. Conditions cannot be changed. "No other name whereby we may be saved."

Here are some reasons why we should travel on this road:

1. It is cheapest. "Ye that have no money, come without money and without price."

2. It is safest. "Behold I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared."

3. It is a pleasant and restful road. "Come unto Me and I will give you rest."

4. The Conductor is always present and mindful of

your best interests. "My presence shall go with thee, and I will give thee rest.

5. The destination is "Home and Heaven."

Reader, if you have not started on this train, you better decide to do so, today. Tomorrow may be too late. Your opportunity may be gone.

"While it is said, today if ye will hear His voice, harden not your hearts, as in the provocation." (Heb. 3:15).

We might have mentioned how some of our time is occupied while traveling on the Gospel Train, such as participating in church doctrine, performing good works and attending to the work of the Lord in general. That would become a lengthy subject. We believe these things have been dealt with in previous Monitors. May we all travel with care and reach our destination in safety.

Dallas Center, Ia.

### THE WAY OF LIFE

George Studebtker

When Jesus was on earth He drew many pictures of life. And to my mind none are more beautiful than the

described in Matt. 7:13-14, picturing the two ways or roads of life. Please read it yourself carefully and prayerfully and then honestly ask yourself the question on which of these roads am I traveling? There is only two roads and every human being is traveling one or the other of these roads.

Am I traveling the straight and narrow way that leads to life or the broad way that leads to destruction? If we wish to walk the straight and narrow way we must be very careful of our lives that they correspond with the Word of God. We must be kind and polite with all that we meet. In fact we must take the Bible as our guide daily.

We must be honest and upright in dealing with our fellowmen.

Yes, there are many other things that we must be careful about and so we must constantly consult our guide book, the Bible. Those that walk the narrow road should not be discouraged if they are evil spoken of for Jesus said "they hated Me before they hated you."

If they speak evil of us this only proves that we are on the right road for our

Lord and Master said they would do so.

And then I thought what multiplied millions of church members are walking the broad road to destruction. It is not difficult to see who they are for Jesus said "by their fruits ye shall know them." So when we see them taking part in all the sinful things of life, doing what the world does and going where the world goes and dressing as the world dresses in all the immodest styles of the world it is not at all difficult to see on which road they are traveling.

But someone says I attend church regularly, I always put a big piece on the collection plate and so I think I pay my way. But Peter would say, "thy money perish with thee, thou hast neither part nor lot in this matter for thou hast thought that the gift of God may be purchased with money. Repent of this thy wickedness that the thought of thine heart may be forgiven thee."

New Westminster, B. C.

IS AMERICA CHRISTIAN

Ruth M. Snyder

More than three centuries

ago our pilgrim fathers braved the unknown deep in search of a place to build new homes in a strange land, America, among wild animals, savages, and in the face of fierce cold and hunger. Even though a large per cent of those little bands died of hunger, cold and disease, or were killed by the Indians, they did not turn back again to Europe and their old lives. Why? Because they wanted to live in a land of freedom to worship God according to the dictates of their consciences. They strove to build homes and churches, cleared farms and set up limited governments.

God blessed those Pilgrim fathers and their posterity down through the years to the present time. We have established an independent government so strong that it has been spoken of as the greatest national power on the globe. Our domains have extended from coast to coast, and even to territories and islands thousands of miles away. The United States alone has a population of about 131,000,000. We are one of the leading producing nations of the world.



Wonderful blessing you say! Yes! We have been blessed above that which we are worthy.. But the greatest blessing of all is that we always have been and still are permitted to recognize, serve and worship God according to His plan and dictates of our conscience. May it be that the noble course upon which this nation was founded and thru those that have been faithful have found favor in the sight of God and are the salt that preserves the nation?

But as we look about us we see numbers that have fallen back from those high ideals that were first planted on the shores of America. Our people have become greedy for gain, selfish, lovers of pleasure, and proud. II Tim. 3:1-5 says: "This know also that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God;

having a form of godliness but denying the power thereof; from such turn away."

Our people are proud of our victory, of our strength, in appearance, and in their action. Do they know that "pride goeth before destruction and a haughty spirit before a fall?"

When the moving picture was first introduced in America it was denounced as a tool of the devil. Judge G. W. Martin of Brooklyn, N. Y., said, "Many of these pictures glorify crime or depict the rotten trail of sensuality. It is sought to justify their exhibition on the explanation that they point out a moral. As sensible it would be to drag a child through fire to teach him about heat." But yet the lovers of pleasure in our nation spent (in 1939) \$600,000,000 at theaters, movies and other amusement. They spent more than \$300,000,000 at beauty parlors and for toilet preparations trying to satisfy proud hearts. They spent \$1,350,000,000 for tobacco, and \$1,250,000,000 for soft drinks, candy, ice cream, and chewing gum to satisfy the lust of the flesh. This makes a total sum of \$3,500,000,000 be-

sides the enormous sum spent for intoxicating drinks and other revelry. The expense of our public education has been only \$1,900,000,000.

These certainly are appalling figures. What is the result of such ungodly spending? The cost of crime is estimated at \$15,000,000,000 a year, and 600,000 are sent to jail annually. We have about 12,000 murders annually—more than any other country of the world. Crime among the young is rapidly increasing. May we not link with this the neglect of church worship, the leaving off of giving thanks to God for His blessings, and the attendance of wordly amusements by people of all ages?

In 1900, 56,000 divorces were granted, in 1932, 160,000 and the number has been steadily increasing. Our ratio is one and one half times as high as that of France and Japan, and over 15 times as high as that of England.

We have entered and fought fierce wars, but Christ said that his servants were not of this world or they would fight. Do we belong to the world or to Christ? Truly he that

taketh the sword shall die by the sword for our combat dead in World War II was 230,000, in World War I 78,734. The cost of the last two wars is beyond human comprehension.

Then we see many so-called religious organizations about us who have a form of godliness but deny the power thereof. They profess Christ but deny Him in their works. As a result the people in general have lost an interest in religious worship. I heard a minister of a popular organization say in speaking of lack of church interest, that even if all who had their names on a church record were to be of the same mind and all go to church on the same Sunday that the churches could seat only one third of them. The day that our Lord set aside as a day for worshiping Him, and for rest has become a day of pleasure seeking and business activities.

These are appalling facts. They are sicknesses in the body of a nation, they are perilous times, and, like illnesses in the body they must be realized if they are ever to be remedied. If our Republic fails to fulfill the

high hopes of the men who founded it and who sustained it in the days of weakness and trial the fault will be with those who have lost the inspiration of their father's ideals and the fear of God.

Many more evils could be mentioned, but we will let those mentioned suffice. What shall be done about our predicament? Ex-President Coolidge said, "I can conceive of no adequate remedy for the evils which beset society except through the influence of religion." God says in Malachi 3:7, "Even from the days of your fathers ye are gone away from mine ordinances and have not kept them. Return unto me and I will return unto you, saith the Lord of hosts. But ye said wherein shall we return?"

Is America Christian? If not, why not? Who is responsible for the present national and world dilemma?

Continued in a following article, "And the Lot Fell Upon Jonah."

Oakland, Md.

God will speak loud enough for a willing soul to hear.

## JOHN 15:18

J. A. Leckron

How true are the words of Jesus in John 15:18 where he says, "If the world hate you, ye know that it hated me, before it hated you." Then he goes on and says if we were of the world, the world would love us, or his own, but because we not of the world, but he hath chosen us out of the world, therefore the world hateth us. When we look back and consider how the Jews treated our dear Saviour when on trial, after doing so much good while His ministry lasted for three years, in healing the sick, in unstopping the deaf ear, in opening the eyes of the blind, in casting out devils, in raising the dead, and doing good to all men, and then to think how he was treated, it is almost incomprehensible to our minds. Of course all these things were the fulfilling of prophesy, and it shows to us living now that we cannot be a true follower of Christ without being hated by the world, and sorry to say, hated by many in the church that ought to know better.



It is because some have been taught wrong, or are too blind to see the word of God as it is written. In this respect we should not blame the Jews for being blind and hating Jesus, for some in the church disbelieve even when the Word is plain. And why is it so? Is it not Satan that is causing confusion in the church?

We don't wonder that Christ said, "Shall I find faith on the earth when I come? He also says, "Ye are the salt of the earth," salt is a preserving power, but when the salt gets too scarce to preserve, then the end will come. Then Christ will come to take all that are ready together with those that He shall call from the grave, that have died in the Lord, and they will meet the Lord in the air, and so shall they ever be with the Lord.

Our prayer is that the hatred of those that hate us, will be taken out of their hearts, so we can be all one in Christ Jesus. The Holy Spirit does not teach more than one way in the Church, so if we ever expect to be in that Beautiful City, the New Jerusalem, then we must be one here on earth,

for there is nothing but oneness in Heaven, where all is joy, peace and happiness throughout the ceaseless ages of never ending eternity.

We feel like Peter when he says in II Peter 3:9-12 "The Lord is not slack concerning His promise, as some men count slackness, but is long suffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation, and godliness, looking for and hastening unto the coming of the day of God, wherein the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat? Then let us consider the words of I Peter 4:16 to end of chapter. "Yet if any man suffer as a Christian, let him not be ashamed, but let him glorify God on

this behalf. For the time is come that judgment must begin at the house of God, and if it first begins at us, what shall the end be of them that obey not the Gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? Wherefore let them that suffer according to the will of God commit the keeping of their souls to Him in well doing, as unto a faithful Creator."

Let us consider the foregoing, and pray that we may all be one as taught in His Word, is our prayer.

130 West School St.,  
Anderson, Ind.

### WHOM MUST I LOVE?

Beulah Shaffer

Of course it is not very difficult to love our parents and our brothers and sisters. It is quite easy to love our friends and those who treat us kindly. We are naturally drawn to people who are members of our own church, our own race, and our own social class. But it is more difficult to love people who differ from us in race, in creed, or in customs.

There is much bitter

racial and national hatred in our world today. The Jews are a despised and persecuted people in most of the countries of Europe. Many Americans have been taught through war propaganda to hate the Germans and Japanese. Day by day, in our own country, the tension between the negroes and the whites is growing more acute. In many of our larger cities race riots have been staged. Racial prejudice has been shown also in the passing of laws and the establishing of customs which discriminate against members of other races in society and in business. Even some people who claim to be Christian do not love those whose skin is a different color than their own.

But why do people hate the negro or the Japanese? Is it not usually because the white man thinks he is better than the black or the yellow? But are we better than the Negro or the Japanese? Let us think a bit before we answer.

The Bible teaches that all men have been made of one blood. All the people of the earth have a common origin and form one large family. By birth we are common

brothers of a common Father. Every man, regardless of the race to which he belongs, has been made in the image of his maker.

But not only is God the creator of all men; He also loves every human being. There is not a single person on the face of the earth—and there are nearly two billion now—who is not the object of God's love and concern. Christ died on the cross to save every man from sin, whether he is a Negro, Japanese, German or American. All men are potential sons of God. The Christian is commanded to carry the "good news" of salvation to all men of every race and nation. If Christ loved every man enough to die for him, certainly we as Christians cannot hate anyone!

Science too confirms the fact that "all men are created equal." Men may differ in height, in the shape of their heads, in the color of their skin, in language and in customs. but these differences are superficial. Experiments in medical science have shown that human blood, of whatever race, can be classified in four general types. The

same type of blood from the veins of a Negro or a Japanese can be used to save the life of a Frenchman or an American.

The color of the skin is not an indication that one man is inferior or superior to another. Color is determined by the ratio of two chemicals which are found in the skin of every person. The one is caratone, which produces a yellow tinge, and the other melanin, which gives the brown color. The proportionate presence of these two substances in the skin will determine whether a man's face is black, yellow or white.

Then why do we, including the Dunkard Brethren church, not show that we love the poor, needy and our enemies? The members say they love or in other words they profess but do not possess the love they should have for all.

Let us each search our hearts and see if we really do love everyone.

Messiah Bible College.

Grantham, Pa.

**HOW READEST THOU?**

C. Surbey

While reading over the



January 15th issue of the Bible Monitor I was very much impressed, among other things in this issue by a few lines of verse in the back pages of the Monitor, bearing the same heading as this article.

I believe if we all would refer back to this issue and read this verse it would do us all good. If we have already read it reread it. I think the human family and the churches as a whole are prone to read with a mind to look for what we like to see and read and interpret it in a way that is pleasing in our own sight.

How different this world would be if we would all read seeking instruction and teaching in the way in which we should go. What does the apostle Timothy tell us in II Tim. 2:15-16? "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings, for they will increase unto more ungodliness."

And then, dear readers, do any of us read, and worse than this, study the Bible hoping to find contradiction therein. Where does the

scriptures come from?

What does Timothy say in II Tim 3:16-17? All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works. Do you think God would contradict Himself? This book of all books was not given for contradiction.

And then another question as the verse goes on. Do we read with father's specs upon our head and see everything just as father said? Or in other words, read through some one else's ideas and viewpoints, which may be done in countless ways. Through our brother, our neighbor, trying to preach, teach, sing or pray as Bro. John or Bro. Joe does, or by reading or digesting too many Bible commentaries, which is, after all, only man's opinion on scripture, etc. Right on this subject I am fearful and have been for some time that we as a Dunkard Brethren church have far too many Bible commentaries in our homes and studies. Not because we know all

that is contained in the Bible and are seeking for new light for we can study the Bible from now till the end of time and never know the half that is contained therein.

Then again do we have a pre-adopted creed and every passage of the book we bend to suit that all important end? Do we pick out a passage here, a doctrine there and spend all our time and efforts on that one thing? What does Jesus Himself say when pronouncing the woes on the Scribes and Pharisees in Matt. 23:23? Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin and have omitted the weightier matters of the law of judgment, mercy and faith. These ought ye to have done and not to leave the other undone. Dear reader, it is all necessary from Genesis to Revelation!

So in conclusion let us all be careful how we read and meditate on the book of all books. I include myself when I write these few lines. So let us read desiring to be taught and read prayerfully. And let us do as Jesus told the Jews in

John 5:39, Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me.

I say again that reading this short verse has given me some new light in God's Word. I am hoping these few lines might give someone a deeper insight into God's holy word on our way Zionward in these dark and latter days.

Amboy, Ind.

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### RELIGION OR CHRIST

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At one time having moved into a new neighborhood a lady called to visit one afternoon. In talking with her she spoke of the different people around us and remarked that most of the people around here are religious. Then I thought, after all what does it mean to be religious? Ordinary religion consists in a set of dead formalistic rules and ceremonial observances. People use the word religion very loosely today as including Christianity, but if we go to the Bible for information concerning the beginning of Christianity we find no ground for such comparison Religion teaches works.

Christianity teaches faith. Nicodemus, who came to Jesus by night was a strict religionist, but Jesus said to him, ye must be born again.

Paul, before his conversion, was a strict religionist, as he testified in Acts 26:45, probably had more religion than most of the people in his day, but he was not saved until he met the Author of salvation on the road to Damascus.

Now there are two kinds of religion, good and bad. Religion which becomes fanaticism and bigotry and condemns and persecutes others who do not agree, is bad religion. We have a sample of this in Luke 9:45-50, also in 54-55 verses.

James mentions another religion which he calls pure and undefiled and is associated with good works, possibly the only place in the scriptures where religion is spoken of in a good way.

The great plan of salvation was finished when Jesus was crucified, buried, and rose again the third day, but many people in place of crying to God for mercy and grace they try to cover up their sin by work of

their own hands, similar to our first parents. (Gen. 3:7.)

We have people in the church today like that, they were baptized into the church where they have the privilege of doing things, but they have never been born again. Adam and Eve were undoubtedly sincere and while the fig leaf aprons covered their sin, it did not taken it away or bring peace to their hearts. No, fig leaves will not do, God has a better plan in Gen. 3:21.

First, salvation is the work of God, not man. Second, it must be by the death of an innocent substitute, and third, it must be by the shedding of blood and in this first sacrifice we get a picture and type of the coming Redeemer.

So we see two ways, the way of man and the way of God. There is a way that seemeth right unto man, but the end thereof is the way of death.

But Jesus says I am the Way, the Truth and the Life, no man cometh unto the Father but by me. (Jno. 15:6.)

Z. L. Bussear,  
R. 3, Ludington, Mich.



## I'M BIGGER NOW

M. E. Ecker

In reading a pamphlet of a little three-year-old child saying, "I'm bigger now," put a thought in my mind. Is there anything that brings greater disappointment than seeing something fail to grow? When the farmer sows his grains, he hopes they will grow and bring forth fruit. A great disappointment if it does not.

Every parent looks forward to the time when their little babe will grow. God so willed in the beginning that all things should grow. Yet I wonder what our answer would be, if we should turn the words of the little child into a personal question and ask ourselves, "Am I bigger now than I was before I entered the church?" We enter as babes, have we grown spiritually? Do we have our interest in the work of the church? Do we try to live as the church wants us to? Or do we like to stay as near to the world as possible, and keep our name on the church book, we all promise to forsake the world and worldly

pleasures, and live faithful till death. If we dress as near like the world as we can, and dress our little children according to the latest styles and especially dresses so short scarcely covering their nakedness, are we growing as the scriptures say grow in grace. Then are we honest in our dealing? Do we honor our parents?

(I Thess. 3:12), "And the Lord make you to increase and abound in love one toward another, and to all men." How sad at the end of life we will have to say, "How little have I grown," but there is joy in the heart if we can say, with your help, O Lord, in the midst of discouragement and mistakes we can say, I am just a little bigger tonight than I was before. Help us to think on these things that we may grow in His service.

Read Isa. 55:6-13.

Taneytown, Md.

## SENTENCE SERMONS

A man is specially and divinely fortunate, not when his conditions are easy, but when they evoke the very best that is in him, provoking him to nobleness and

stinging him to strength.

In order to love mankind we must not expect too much of them.

Go forward—cost what it may. We have no armour on our backs.

Be content to be a child, and let the Father proportion out daily to thee what light, what power, what exercises, what straits, what fears, what troubles He sees fit for thee.

#### ADULT SUNDAY SCHOOL LESSONS

- Apr. 7—Luke 7:1-23.  
 Apr. 14—Luke 7:24-50.  
 Apr. 21—I Cor. 15:1-34.  
 Apr. 28—Luke 8:1-21.  
 May 5—Luke 8:22-40.  
 May 12—Luke 8:41-56.  
 May 19—Luke 9:1-22.  
 May 26—Luke 9:23-45.  
 June 2—Luke 9:46-62.  
 June 9—Luke 10:1-20.  
 June 16—Luke 10:21-42.  
 June 23—Luke 11:1-26.  
 June 30—Luke 11:27-54.

#### PRIMARY SUNDAY SCHOOL LESSONS

- Apr. 7—Sacrifice For God. Gen. 22:1-19.  
 Apr. 14—Rebekah at the Well. Gen. 24:1-67.  
 Apr. 21—Jacob and Esau. Gen. 27:

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 May 5—A Kind Meeting. Gen. 33:1-20.  
 May 12—Josph the Dreamer. Gen. 37:1-11.  
 May 19—Jealousy and Envy. Gen. 37:12-36.  
 May 26—Joseph Interprets Dreams. Gen. 40:1-23.  
 June 2—Joseph and Pharaoh. Gen. 41:1-36.  
 June 9—Joseph Advanced. Gen. 41:37-57.  
 June 16—Remorse of Conscience. Gen. 42:1-38.  
 June 23—Judah's Humble Plea. Gen. 44:14-34.  
 June 30—Returning Good For Evil. Gen. 45:1-28.

# BIBLE MONITOR

Vol. XXIV

April 1, 1946

No. 7

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## THE TRUTH OF GOD

### Part 4

Other scriptural practices authorized by the apostle Paul as a part of the gospel of Christ necessary to the salvation of souls and the advancement and well being of the Church of Jesus Christ are given us in the eleventh chapter of first Corinthians.

The Corinthian church in some way had deviated from the original order in some of their practices and Paul points out in this chapter the necessity of keeping the ordinances as he had delivered them to the church and sets forth three things in particular which have been discarded as non-essentials by most of the church groups of our time.

### The Divine Order of Headship

"But I would have you

know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." It is evident in this teaching there are certain degrees or realms of authority in the kingdom of God which should be recognized by those who have been born into the church of Jesus Christ. First God; then Christ; then man; then woman. This divine order of headship determines our attitude one toward another. It demands of those in lower authority reverence, subjection and willing obedience. It exacts of those in higher authority consideration, kindness, love and forbearance. When this divine order is recognized perfect harmony results in our relationships. In the application of this truth to husband and wife Paul has this to



say: "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the savior of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave himself for it." (Eph. 5:22-25.)

#### **The Prayer Covering**

"But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head: for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered." In view of the divine order of headship and in order that the woman may approach her Christ and God in prayer and exercise her God-given authority acceptably, a "sign of authority" was ordained in the church: a covering to be worn on the head of the woman signifying her subjection to man, her head, and giving her access to the throne of grace without go-

ing through man. The apostle says, "For this cause (that woman was created for the man) ought the woman to have power on her head because of the angels." In the light of these truths for woman to refuse to wear the covering is but to dishonor man her superior, Christ her Savior, and God her Creator. In the light of the authority of the gospel of Christ as delivered by Paul, woe be to the woman that elevates herself in pride against this everlasting word of God that she must face on the day of judgment. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." (Gal. 6:7.)

#### **The Natural Covering**

In speaking of the sign of authority or prayer covering to be worn by Christian women Paul refers to the natural covering, the hair, and indicates that even nature teaches that long hair is a glory to women, inasmuch as it is her natural covering. To be shorn or shaven of this natural covering brings shame upon the head of the woman because her glory is removed. In like manner, inasmuch as

"the woman is the glory of the man" her natural glory should be covered in deference to man her superior. To remove this sign of authority or prayer covering brings shame upon man, her head, in the spiritual realm, inasmuch as in so doing she fails to give due respect to man.

Now in these matters, The Divine Order of Headship, The Prayer Covering and the Natural Covering which the gospel teaches, how do the churches stand? Are they recognizing and carrying them out within the membership? Indeed not! The great majority have deliberately repudiated these authorized scriptural teachings and cast them aside as nonessentials.

Church people have become so calloused with the deceitfulness of sin that the mothers and daughters of zion, shorn of both their natural and spiritual covering and in defiance of the sphere that God has ordained them, in meekness, shamefacedness and sobriety, haughtily parade themselves in the public services of the sanctuary assuming to take upon themselves the official authority of the

church, bedecked in all of the vulgar fashions of the world and bearing the marks of the harlot and the prostitute, all of this mind you, and the people love to have it so. For these things, God most certainly will bring this generation into judgment.

Readers, do you hear the hireling preachers crying out against these gross evils?

(Continued.)

#### BOOK NOTES

Lewis B. Flohr

In calling the attention to a few books, none of which is perfect (for the Bible is the only Book entitled to that description), the reader should always keep in mind that he cannot afford to, and should not, as a necessity, accept at par the ideas, attitudes and manner of speech and expression as found in books; he should challenge anything not correct or right.

An eminent scholar once set out to produce the perfect book. It was printed on paper made from material theretofore not used for paper-making. The book

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contained a note on the first page as to the new kind of paper used, and the producer proudly handed a copy to a friend, announcing, "here is the perfect book!" The friend at once opened it and found in the note announcing the new kind of paper used, the word paper spelled p-a-p-a-r.

Favorite Poems of Faith and Comfort. This is a book of poems aptly described by the title. It includes selections useful to ministers on various occasions. In it are

to be found many poems to cheer and help. Here's just a brief stanza, written by Madame Guyon, imprisoned more than 200 years ago because she believed in "quietism or spiritual perfection:"

My cage confines me round,  
Abroad I cannot fly;  
But though my wing is closely bound,  
My heart's at liberty;  
My prison walls cannot control  
The flight, the freedom of the soul.

Old Civilization of the New World, by A. Hyatt Verril. The handicrafts, arts, languages, customs, religions, the cults and cultures or civilizations, of the peoples that inhabited Mexico, Central America and South America, at and before the coming of the white man, are both interesting and instructive. They had gold as a thing of beauty only; they engraved beautiful figures on bits of gold so small that they were thought to be natural pellets of tiny nuggets of gold until examined under the microscope. They dug irrigation ditches of such grade that the water carried off any silt, sand, gravel or stones that came from the particular source of the stream.



They erected buildings of large stones dressed and fitted so marvelously that the ablest engineers of to-day are not able to match.

Thou Art the Man, by David Blaker. The writer, well acquainted with Palestine, pictures the tragic years of Samuel, Saul and David, finally culminating in the defeat of the Jebusites, the capture of Jerusalem, and the establishment of the reign of David over all twelve tribes of Israel.

David, though anointed as king of Israel when only a boy, and later as king of Judah, knowing that ultimately his anointing meant the leadership and throne of all Israel, never failed to remember that his greatest enemy, Saul, was nevertheless the Lord's anointed. On occasion when he easily could have slain Saul with his own hand, and though urged by his retainers or body-guard to do so, steadfastly refused. Living in our age, with its conveniences and comforts, it is not easy for us to realize the harsh, rugged, and relative primitive conditions of those early times.

## THE SADDEST DISAPPOINTMENT

A. G. Fahnestock

Here in life we meet with many disappointments. It may be in matters that we ourselves have arranged or planned. Our disappointment comes when we recognize that we were to short-sighted or at times when our confidence has been destroyed by such in whom we trusted.

According to God's word there is one disappointment that many will meet, and I think of it as the greatest and saddest disappointment that can come to anyone. In Matt. 7:21-23, Jesus says, "Not everyone that saith Lord, Lord, shall enter into the kingdom of heaven, but he that does the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." Christ speaks here of believers, and they say that

they have done these things in his (Christ's) name. Christ does not repudiate the claim that they make, but says "Depart from me, ye that work iniquity."

What the many wonderful works were is not definitely stated, but I think that we can safely conclude, that they were done under the name of Christian religion. Possibly these have sacrificed much time and energy in prophesying, casting out devils and doing these many wonderful works. No doubt laboring and sacrificing a great deal more than many people do today and such who are calling themselves Christians. These many that say Lord, Lord, may have prided themselves in their accomplishments and felt sure that when the day of reckoning comes they will hear the voice, "Thou hast well done, thou good and faithful servant," but when that time came, what an awful disappointment. Hopes that made them boldly prophesy, hopes that encouraged them to cast out devils, hopes that made them perform many wonderful works. All hopes blasted and an eternity be-

fore them, during which time no changes can be made. This makes it the greatest and saddest disappointment that any human mind could think of.

Are we sure that we are faithfully laboring for Christ and his church? It is only in so doing that we shall hear those most longed for words: "Thou hast well done, thou good and faithful servant, enter thou into the joy of thy Lord." A writer of a hymn says, "Must I be carried to the skies on flowery beds of ease, whilst others fought to the win prize, and sailed through bloody seas."

Paul says, "We (God's children) are laborers together with God." Are we laboring with God? Does God direct in the things that we are doing?

Some years ago I saw a little girl, hoeing in a garden, so as to destroy weeds and loosen the soil that the good things may grow. I noticed that she was so busy that she did not take notice of the people that traveled the highway which passed the garden. I stopped, and called to her and said, what are you doing that for; she looked up

and replied, "I don't know but my mamma knows," and immediately went to work. I again asked her a question, but I could not get her attention, her interest was taken up in working for mother, although she did not know the why's and wherefore's she was a willing worker because mamma understands. What a lesson, are we so interested and so sincerely working for the Lord, that the passing of the things of this world would not disturb us?

May we so labor that we shall not receive the saddest disappointment as we exchange time for eternity.

R. 3, Lititz, Pa.

### WORSHIP

D. W. Hostetler

In the 4th chapter of John Jesus tells the Samaritan woman that the Father is a Spirit and they that worship Him must worship Him in spirit and in truth.

In I Cor. 16:29, we read that we "should bring an offering and come before Him: worship the Lord in the beauty of holiness." So to bring out the beauty of holiness in worship, our

worship must be directed by the Holy Spirit of God, and that spirit directs our worship in harmony with truth. (John 16:13.)

David one time said, "Give unto the Lord the glory due unto His name: bring an offering, come into His courts. O worship the Lord in the beauty of holiness."

If there is any time above all others when we should be honest, sincere, spiritually minded, upright in heart, and really humble, it is when we are on our knees before God in worship.

"Bring an offering," we are advised. That is, we should bring something to put into the hour of worship that will add to the spirituality and beauty and richness of the service.

It should embrace that combination of qualities which are pleasing to God—holiness, sanctity, piety, sacredness, righteousness, godliness, and real humility. In all our acts of worship we should aim at completeness.

There are things that are incorporated in the system of church activities, such as bowling, card playing, skating in rinks, and games, that are highly wordly in



character. These certainly cannot develop spirituality and bring out the beauty of holiness in worship.

But there are items of worship that we can employ that will enrich the hour of worship. The first item of worship is that of singing. In I Cor. 15:15, Paul says: "I will sing with the spirit, and I will sing with the understanding also." This means intelligent singing. I once listened to a group of singers, and although I was within twenty feet of them, I could not understand a word they sang. That is not intelligent singing. To sing with the spirit and with the understanding is to give expression to the sentiment and doctrinal statements in the song. David one time said, "Sing forth the honour of His name, make His praise glorious. Sing unto Him, sing psalms unto Him, talk ye of all His wondrous works. My heart is fixed. O God, my heart is fixed: I will sing and give praise."

Our singing should be prompted by the motive of praising and worshipping God in the beauty of holiness.

Another items of worship

is prayer. Prayer is an expression of the heart for the soul's real need. We need to know what our needs are. We need to study ourselves to know what we really need. And when we know what we need, then we can pray intelligently.

David said, "O come, let us worship and bow down: let us kneel before the Lord our maker."

Paul said, "I will pray with the spirit, and I will pray with the understanding." To pray with the spirit will enable the worshiper to pray intelligently, to know and to understand. Worship embraces the idea of bringing adorations to God. It embraces thanksgiving. "Be ye thankful in all things," the great Book of God says.

Worship also embraces the idea of petition, which means entreaty, asking earnestly, with faith, believing.

The reading and teaching of the scripture is a very important item of worship. It was the duty of the scribe to read the law every Sabbath to the people, as they congregated in the synagogue.

When Joshua had conquered Jericho and Ai, he

read all the law of Moses to the whole congregation of Israel. We read that Jesus went to Nazareth, His home town, and as His custom was, He went into the synagogue on the Sabbath day and read the scripture. Paul wrote to Timothy that he should be an example to believers in word, in conversation, in charity, in spirit, in faith, in purity, "till I come, give attendance to reading, to exhortation, to doctrine."

The minister reads the scripture, and brings a message of truth that is instructive, uplifting, and edifying, that the church may be brought into a deeper way of living the truth.

We can have prayer meetings in which someone takes the lead in the reading and teaching of the Word, that all present may take part in reading and teaching of the Word.

In the Sunday school, we have a very important method of reading and teaching the Word of God, so that all may be able to receive the great lessons of truth.

All these methods are important in the matter of worshipping God. They

should all be so conducted and carefully guarded so they will bring out the beauty of holiness in our worship.

R. 5, Montpelier, O.

### ON DRESS

I Peter 3:3-4

John Wesley

(From Sermons on  
Several Occasions)

The question is, What harm does it do to adorn ourselves with gold, or pearls, or costly array? Suppose you can afford it? That is, suppose it does not hurt or impoverish your family? The first harm it does is, it engenders pride and, where it is already, increases it. Whoever narrowly observes what passes in his own heart will easily discern this. Nothing is more natural than to think ourselves better because we are dressed in better clothes. And it is scarce possible for a man to wear costly apparel without in some measure valuing himself upon it. One of the old heathens was so well apprised of this that when he had a spite at a poor man, and had a mind

to turn his head, he made him a present of a suit of clothes.

*Eutrapelus, cuicumque nocere  
volebat*

*Vestimenta dabat pretiosa.*

(To him whom he wished to do harm, Eutrapelus gave costly garments.) He could not then but imagine himself to be as much better as he was finer than his neighbor. And how many thousands, not only lords and gentlemen in England, but honest tradesmen, argue the same way, inferring the superior value of their persons from the value of their clothes?

"But may not one man be as proud, though clad in sackcloth, as another is, though clad in cloth of gold? As this argument meets us at every turn and is supposed to be unanswerable, it will be worth while to answer it once for all, and to show the utter emptiness of it. "May not then one clad in sackcloth," you ask, "be as proud as he that is clad in cloth of gold?" I answered, Certainly he may; I suppose no one doubts of it. And what inference can you draw from this? Take a parallel case. One man that drinks

a cup of wholesome wine may be as sick as another that drinks poison. But does this prove that the poison has no more tendency to hurt a man than the wine? Or does it excuse any many for taking what has a natural tendency to make him sick? Now to apply. Experience shows that fine clothes have a natural tendency to make a man sick of pride. Plain clothes have not. Although it is true, you may be sick of pride in these also, yet they have no natural tendency either to cause or increase this sickness. Therefore all that desire to be clothed with humility abstain from that poison.

Secondly, the wearing of gay or costly apparel naturally tends to breed and to increase vanity.

I here mean the love and desire of being admired and praised. Every one of you that is fond of dress has a witness of this in your own bosom. Whether you will confess it before man or no, you are convinced of this before God. You know in your hearts, it is with a view to be admired that you thus adorn yourselves, and that you would not be at the



pains, were none to see you but God and His holy angels. Now the more you indulge this foolish desire, the more it grows upon you. You have vanity enough by nature, but by thus indulging it you increase it a hundred-fold. O stop! Aim at pleasing God alone, and all these ornaments will drop off.

Thirdly, the wearing of gay and costly apparel naturally tends to beget anger and every turbulent and uneasy passion. And it is on this very account that the Apostle places his "outward adorning" in direct opposition to the "ornament of a meek and quiet spirit." How remarkably does he add, "which is in the sight of God of great price:"

Than gold or pearls more precious far,

And brighter than the morning star.

None can easily conceive, unless himself were to make the sad experiment, the contrariety there is between the "outward adorning" and this "inward quietness of spirit." You never can thoroughly enjoy this while you are fond of the other. It is only while you sit loose to that "outward adorning"

that you can in patience possess your soul. Then only when you have cast off your fondness for dress will the peace of God reign in your hearts.

Forthly, gay and costly apparel directly tends to create and inflame lust. I was in doubt whether to name this brutal appetite or, in order to spare delicate ears, to express it by some gentle circumlocution. (Like the Dean who some years ago told his audience at Whitehall, "If you do not repent, you will go to a place which I have too much manners to name before this good company.") But I think it best to speak out, since the more the word shocks you ears, the more it may arm your heart. The fact is plain and undeniable: it has this effects both on the wearer and the beholder. To the former our elegant poet Cowley addresses those fine lines,

The adorning thee with so much art

Is but a barbarous skill;

'Tis like the poisoning of a dart,

Too apt before to kill.

That is (to express the matter in plain terms without any coloring), "You poison the beholder with far more of this base appetite

than otherwise he would feel." Did you not know this would be the natural consequence of your elegant adorning? To push the question home, did you not desire, did you not design it should? And yet all the time how did you

set to public view

A specious face of innocent and virtue!

Meanwhile you do not yourself escape the snare which you spread for others. The dart recoils, and you are infected with the same poison with which you infected them. You kindle a flame which at the same time consumes both yourself and your admirers. And it is well if it does not plunge both you and them into the flames of hell.

Fifthly, wearing of costly array is directly opposite to the being adorned with good works. Nothing can be more evident than this, for the more you lay out on your own apparel, the less you have left to clothe the naked, to feed the hungry, to lodge the strangers, to relieve those that are sick and in prison, and to lessen the numberless afflictions to which we are exposed in this vale of tears. And here is

no room for the evasion used before, "I may be as humble in cloth of gold as in sack-cloth." If you could be as humble when you choose costly as when you choose plain apparel (which I flatly deny), yet you could not be as beneficent, as plentiful in good works. Every shilling which you save from your own apparel you may expend in clothing the naked and relieving the various necessities of the poor whom ye have always with you. Therefore every shilling which you needlessly spend on your apparel is in effect stolen from God and the poor. And how many precious opportunities of doing good have you defrauded yourself of? How often have you disabled yourself from doing good by purchasing what you did not want? For what end did you buy these ornaments? To please God? No but to please your own fancy or to gain the admiration and applause of those that were no wiser than yourself. How much good might you have done with that money? And what an irreparable loss have you sustained by not doing it, if it be true that the day is at hand when

every man shall receive his own reward according to his own labor?

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### NOTICE

District Meeting of District No. 2 to be held at Goshen, Ind., April 10th. Elders' meeting Tuesday, the 9th. Come let us worship the Lord.

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### CONTENTMENT

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Hattie Van Dyke

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What is it to be content? To be content is to be satisfied. Then we might ask, are we content the way we live? Are we content with what we do for Christ and the church? What are we doing with ourselves? Are we trying to live as we should? Is our conscience clear before God and man? Or are there things we don't want our brethren and sisters to know? Or perhaps our neighbors and friends. If we have things we want hidden then we aren't satisfied with ourselves and certainly cannot live a contented life. If we are content with the way we live we can go about our daily tasks with an ease of heart that one who isn't satisfied can-

not know. So often we want ourselves to be content just to take care of ourselves and forgetting those around us who need our help. It may be some who are our brethren and sisters and again it may be our neighbors we are neglecting.

I believe too often we would answer as Cain did. Are we our brother's keeper? But Christ says if we so much as give a cup of cold water to those who need it in His name, we shall receive a blessing. Sometimes these needs may be only some words of encouragement. I believe Christ teaches us that it isn't always big things that will give us contentment. But doing the little things and knowing we have done it for Christ. In these days when there is so much unrest people wanting more money and more earthly gain, will they be content if they get higher wages? I believe not. It takes more than that to satisfy. We often hear the expression pertaining to earthly possessions. They have all anyone could wish for, yet how many times are these so-called rich really content? Some are striving for more riches



and others are afraid someone will take away their earthly possessions.

How many of these rich ever strive and are satisfied in their Christian life? If our contentment is having Christ as our Savior and our life is built on working for Christ and the church and knowing we have been cleansed from all unrighteousness, surely there can be no greater contentment. And such possessions no earthly possessions can buy and no one can take away.

It is only by obedience and our faith in God and willingness to seek the only way to a heavenly home that we can have perfect contentment.

Union, Ohio.

### BEFORE YOU MARRY

This message is a personal one.

I have a husband, who would give his life for me and who is the kindest, most thoughtful of men. It would break his heart to have me express to anyone that there is anything lacking in our marriage.

Yet it was the most unkind thing I could have done

to him to marry him.

Had I been living in communion with the Lord when I met him, would have limited my acquaintance to a helpful friendship. But I had allowed a bitterness to creep in and rob me of my fellowship with Christ. I was not an outbroken sinner. The world looked upon me as a Christian, but I knew in myself that I was not living a Spirit-guided life. I had to find my way back to the cross where joy and peace abide. This I have done.

How subtle are the wiles of Satan! He made someone care for me, and me care for him—one who knew the things of grace enough to converse and to sense what would offend my sensibility. But to know saving grace and place God first in a life is a far different matter.

After John had learned to love me, it seemed to me most cruel to break our engagement—although I did attempt to, knowing our marriage could hardly be blessed of the Lord. When I saw the pain this effort caused, I seemed like a criminal to have awakened so deep a love, then to re-

fuse to give it the natural culmination.

I told my fiance how I felt about it, and he insisted that not one bit of religious freedom should be taken from me in our marriage. I mentioned that we had always had family worship in our home and that I was used to asking the blessing on my food audibly. I added that these things, I felt, were part of a Christian home which I would miss and would feel wrong in omitting. Praying was a habit from my earliest childhood, and as I wanted to be sure I would not have that question to settle after our marriage, we talked it over freely.

All these matters were agreed upon, and I thought that my future husband was very near to saving grace.

The fact was that he was very much in love with me and was willing to make any concession necessary to keep me for himself. I sometimes wonder now whether he was fully conscious of the things he assented to then, not knowing how vital they were to me. Or whether he realized, but just thought I could be talked out of those observances

when I saw how devoted he would be in other things.

At any rate, when it came to the actual doing of these things, I was conscious that these practices looked foolish to him. These things not only looked foolish: it was an outrage to expect a person who had to work hard for an income to take time for them. Now it was different. We were married and building up our home.

The people I enjoyed were distasteful to my husband, and my convictions were so strong on many subjects that I could go only part way with the people with whom he would have enjoyed cultivating a friendship.

I go to church most of the time alone, and he finds an excuse to stay at home or to do something else. Not always; he sometimes goes with me, but I know it is a concession. If there is no good reason to stay home, he will attend, but I know it is only because he wants to please me. . . .

We come home. Perhaps the service has been one of deep inspiration, although not of an especially intellectual tone. I have been blessed; he has been bored.

And I wonder whether he will resent going the next time.

The matter of family worship has been one of delicacy. It was hard to have to take the lead. (My father had always done that.) Then one night I saw my husband smile an apology when an unsaved friend was an overnight guest in our home. I was so heart sick then and many times since, that I finally decided to have my devotions alone and to allow John to decide on his own relationship with the Lord. I'd not mention anything religious again.

This I tried—and found there was no balm to heal when the tests came. I could not keep my own nerves in control, and his temper became cruel. We both acknowledged that we had to have help from the Lord to make our home life run smoothly. While I have to take the responsibility for it, there now never seems to be a resentment to the family worship or the grace at meals.

But I know of no words to express how I long to feel that my husband and I are one in our hopes and aspira-

tions.

There are times when he really seems to enjoy seeing me accomplish things in the service of the Lord, but it is a matter of being proud of me rather than thankful with me for the opportunity of serving the Saviour.

Yes, I can turn on the radio to any program I want, but when I choose a religious program of really spiritual tone John tries to find occupation to take him out of the room. If I am not there, his own choices are those of which he does not think I would approve. Often when I enter the room, he will turn off one of those programs. I frequently turn off the things I want to hear, for the home is for both of us.

I am grateful that grace has enabled us to love one another enough to adjust ourselves, but I do not congratulate myself on being a blessing to my husband except as infinite mercy may reach his heart and draw him to the Lord.

Yes, he has had occasion to know many times that I feel a hunger for spiritual companionship, but he thinks he is so much ahead of many husbands whom we



know that I should be thankful.

I am sure that the hurt of parting even after our engagement would have been small compared to the hurt of trying to adjust two divergent souls to a common interest, each one hiding his deepest longings lest the expression of them bring up discussion uncovering wounds that are trying to heal.

Indeed, I know there is grace to take me through to the Eternal City, but my influence has been hindered greatly by my example in disobeying Christ. And my opportunity to serve the Lord is limited continually by the need of being fair to my husband's right to have his share of happiness and choices. There is continually the problem of how am I to be consistent in my loyalty to my husband and to my Lord.

Before you marry—stop and think.

—Religious Digest.

### **HANDING DOWN OUR HERITAGE TO THOSE WHO FOLLOW AFTER**

Mary C. Kauffman

Some of us are heirs to

one thing, some to another; some to riches, some to poverty; some to righteousness, some to sin and degradation. In fact we have a double heritage, a base heritage through the flesh and a rich heritage through Christ. We each have in our power to hand down to others heritage which we have accepted.

I was impressed in reading Dr. Brenneman's first impression of India. Seeing the throngs of people of every description he, through a physician's eyes, noted the diseased, disabled, blind, and deformed. Because of his medical knowledge he knew that these ailments were directly or indirectly results of sin, ignorance, and heathen practices.

The result of sin of the parents have been brought upon the children, and years of unrestrained indulgence in individual life show their effects. This is the heritage of a people who know not the true God, to whom we as a Christian people in a very small way are handing our heritage to light and life and God's grace. Who is responsible for their dense night of heathendom?

What is your heritage?

Who has been responsible for our living in a land where the Word of God and its influence is seen and felt on every hand? Why are we placed in an environment so different and so much more hopeful than that of heathen lands?

To everyone, rich or poor, influential or obscure, honorable or base, comes the responsibility that cannot be evaded to hand a heritage to those who follow. Those who come within the range of our influence are affected by it. We hand down our heritage for good or evil. We receive from others in the same way. What a tremendous responsibility! Our youth or age is no barrier to this responsibility. Like the servants in the parable of the talents, God has made each one responsible according to his talents, his advantages, the blessings which he has been given, and according to his several abilities.

Naturally we expect parents or those in maturer years to prepare for those who are younger. Parents have a peculiar responsibility to the souls entrusted to their care. They must feed, clothe, shelter them, provide

wholesome environment, provide for the physical and intellectual needs, and above all provide for spiritual development. No amount of earthly heritage can make up for the lack of the knowledge of God's Word as lived out in everyday life by godly parents and taught by precept upon precept that those who follow after may know the way of eternal life and escape the judgments that fall on the disobedient. How important it is in the early years of childhood to train up a child in the way he should go so that when he is old he will not depart from it. Even the best we can do to this end falls far short of perfection. Let us with awakened hearts put all our powers into the business of this spiritual heritage.

Though you are young and have "plenty of time to grow serious" (as some people think) do not forget that you are responsible to everyone around you for the kind of influence you are exerting over others. The little brother or sister, the neighbor's child, the associates who are about you learn to know what to expect from you by the spirit

which you conduct yourself. Do they know you for sympathy and kindness, or for sharp words and grudges; for honesty and constant desire to do the right, or for untrustworthy expression and indifference about your life? You are preparing a heritage! What you are and do will count in someone's life; it will count in the great day of judgment.

You have had a priceless heritage. You have been where the Gospel light is shed abroad and you have had the opportunity to increase your heritage for the sake of those who follow. Will you, like Esau, despise your birthright and barter it for the trivial things of time and sense? Or will you rise to your privilege and live by God's grace and guidance to reach out a hand to those about you and invite them to follow you as you follow Christ?

—Gospel Herald.

### NEWS ITEMS

#### WENATCHEE, WASH.

The Wenatchee Dunkard Brethren church met in regular quarterly

council in the home of Elder D. B. Steele March 2nd, at 2:30 p. m.

Meeting opened by singing No. 739. Elder E. W. Pratt read Col. 2, and commented on same. Then Elder D. B. Steele led in prayer and the order of business was taken up. It was decided to ask Elder E. L. Withers to hold a series of meetings for us this spring, and it was decided to hold our love feast April 6, in the home of Elder D. B. Steele and to ask Bro. Withers to begin his work on March 31st, continuing through the week till the love feast.

A collection was taken for the starving people in Europe amounting to \$22.00.

We are few in numbers but are anxious for the prayers of God's children that we may be faithful.

E. W. Pratt, Cor.

#### VIENNA, VA.

The Vienna Dunkard Brethren church met in council March 7th, at 7:45 p. m. The meeting was opened by hinging hymn No. 42. Bro. Strayer read Psalms 33 and led in prayer. Elder Lewis B. Flohr then took charge.

This was the time to elect our Sunday school officers. Bro. Earl Waldo Strayer was elected superintendent. No change was made in teachers or chorister and secretary-treasurer.

We decided to take our District Meeting collection on the third Sunday of March.

We set the first Sunday of September as a permanent date for our love feast.

Delegates to District Meeting were elected. Elder Lewis B. Flohr, Elder O. L. Strayer and Bro. Waldo



Strayer were chosen.

It was decided to make no change in church officers except that of Monitor correspondent. Sister Rosalie I. Strayer was given that office.

The business was attended to in a Christian manner. The meeting was closed by singing and prayer.

Although we are few in number still we strive to do His will for we have his promise that where two or three are gathered together in His name He will be in their midst. Pray for the work at this place that it may grow to His honor and glory.

Rosalie I. Strayer, Cor.

## OBITUARIES

### ALICE ALBERTA WOLF

Daughter of Hattie and Martin Elicker, was born near East Berlin, Adams county, Pa., August 14, 1903. She departed this life December 22, 1945, in the Warner hospital, Gettysburg, aged 42 years, 4 months and 8 days. She was of a family of eleven, of which one brother preceded her in death.

She was united in marriage to Pierce M. Wolfe, February 28, 1926. To this union were born four sons: Richard, Adam, Kenneth and Chester.

About 1922, she entered the church through Christian baptism and while her mind served her, was faithful and sincere in the church; a loving mother and faithful companion in the home; and respected in the community. She was a

member of the Dunkard Brethren church at the time of her death.

Besides her husband and four sons she is survived by sisters, Mabel Elicker, Nora Snell, Annie Jacobs, Janet Casey and brothers, Harry, Percy, Claude, Kurvin and Warren Elicker.

Funeral services were conducted by the writer in the Pittendurf Funeral home, York Springs. Minister Monroe Danner, of East Berlin, assisted. Interment was made in Redmount church cemetery, near Big Dam.

Ray S. Shank.

### JOHN E. ETTER

John R. Etter was born in Cumberland county, Pa., on February 1, 1867 and spent all of his days in that county.

On November 28, 1891 he was united in marriage to Emma Gible, to this union was born one daughter, Barbara May.

In December 1898, he with his wife united with the Church of The Brethren. His wife preceded him in death September 13, 1915.

September 6, 1916, he was elected deacon in the Church of The Brethren. August 21, 1926, when the Mechanicsburg Dunkard Brethren organized he was one of the deacons, and was always at his place in the church until last fall he became unable to attend church. On February 3rd he took sick again and he was removed to the Carlisle hospital where he passed on to his reward February 19th. Aged 79 years and 18 days.

Services were held at the Myers Funeral parlors. Elder L. B. Flohr read Phalm 46 and Rom. 8:28-29

and led in prayer. Elder Ray S. Shank preached the sermon, text: I Thess 5:44. Burial in the Mechanicsburg cemetery.

We have lost one of our strong pillars.

Harry L. Junkins, Cor.  
York Springs, Pa.

### PRAYER CHANGES THINGS

Skies seemed dark to me one morning,

And my thoughts were tinged with gloom,

But my eye fell on a motto

That was hanging in the room.

Silvery letters in blue back-ground,

Heavenly thought on shining wings,

Brought me hope in one brief message;

It was this: "Prayer changes things!"

Things surround like iron mountains,

Things that make a thorny way,

Things that curtain clouds with doubting,

Things that make it hard to pray.

Dreadful things that never happen,

Dog our steps, but faith still sings

In our ears this hopeful message,

"Don't forget: Prayer changes things!"

We have seen some things prayer changes,

Greater things we yet may see,

When the Hebrews came from Egypt

Prayer made pathways through the sea;

In the hot and dusty desert

Moses prayer, and cooling springs

Gushed out from their rocky prisons

Just because "Prayer changes things!"

We should be so very careful

Lest some things should change our prayers,

Pleasing things like lotus perfumes

Steal in on us unawares;

Till we loiter in a dreamland,

Slaves but thinking we are kings,

There's a golden key to freedom,

It is this: "Prayer changes things!"

When we think that our surroundings

Keep us from the heavenly way,

Or that wealth or chance will help us

In some distant place or day;

Let's remember 'tis our Saviour,

Not environment, that brings

Strength and blessing, peace and pleasure,

Here's the way: "Prayer changes things!"

Selected, Sister Martha Shaffer.

### THE HEAVIEST CROSS

It is not His cross that is heavy,

It is those that our hands have made

That hinder us on our journey,

On our aching shoulders laid;

There is strength for the load He gives us,

And balm for the thorn He sends,

But more for the needless burdens

And none for our selfish ends.

We bear a burden of sorrow;

We carry a weight of gold,

We cling to some treasured idol,

And will not loose our hold;

We bend beneath troubles and worries,

We drag the load of a wrong;

And we cry that the cross is heavy

And sigh that the way is long.

Let us drop the sin that besets us,

Let us cast aside our fears;  
 Let us give our griefs to Jesus,  
 And break our pitcher of tears;  
 Let us learn of the meek and lowly,  
 Who giveth the weary rest;  
 Let us take His yoke upon us,  
 And walk with Him abreast.  
 For His yoke is easy to carry,  
 And His burden is light in  
 weight;  
 He will do His share of the labor,  
 For He is a true yoke-mate.  
 Are we weary and heavy laden?  
 Are we anxious and full of care?  
 That is not the cross of His giving,  
 But the one that we make and  
 bear.

Sel., Bertha Shaffer,  
 Stoystown, Pa.

### GOD'S PROMISES NEVER FAIL

Dora Surgeon

As we read God's word we see many promises that He has made to men. And we have seen in the past that He has kept those promises. He has told men what they should do, and if they obeyed Him his promises to them were for good. If not they were against them. As we look around us today we see it is the same if we are willing to do His will, we are blessed.

There are many promises to the people of God. Some we enjoy in this life, and some we will enjoy when

Jesus comes to take us home to Himself.

When He was here He said I go to prepare a place for you. And if I go to prepare a place for you I will come again and receive you unto myself. That where I am there ye may be also. Should we not try with all our might to be ready for that glad time. We know not how soon it will be. But we are sure it will not be very long the way things are going.

God's promises are true

And I have naught to fear  
 For the Lord is my God

And he is ever near.

R. 1, Box 768, Modesto, Calif.

### MORAL TAILSPIN

American society is in a deadly moral tailspin. In the city of San Francisco there has been one murder per day since V-J day. Chicago has a worse record. Every city in America shows a record of increased crime and decreased sense of civic responsibility. We no longer ask, "Is it right?" but "Can we get away with it?" In fast numbers of society there no longer remains any sense of rectitude. Duty is a word that is sneered at and disregarded.



ed. Any person who still acknowledges the place of moral obligation and rectitude is looked upon as a back number and an unenlightened individual. Our balance is gone, our sense of direction is lost and we are in the worst moral tailspin that has hit society since the days of the Neapolitanic era. It is not surprising to discover the social tensions, the political corruption and the class strife when we discover that our old landmarks of moral ideals are gone and each is guided by his own unenlightened self-interest.

### BIBLES NOT BOMBS FOR TOMORROW'S WORLD

The best thing men can do is to spread the "Bible" and to get it read and obeyed. This would be the end of hard times, of poverty, of injustice, or wrong or war.

It would release the power of God to turn men's minds toward the achievement of peace and the effective employment of atomic and all other forms of energy for the purpose of the Kingdom of Christ.

All sunshine makes the desert.—Old Proverb.

### LITITZ, PA.

On March 16 the members came together to have a council meeting. The meeting was opened by singing hymn 201. Elder A. J. Fahnestock read James 3 and lead in prayer. Minutes were read and approved. The visiting brethren gave their report. Plans were made to again have singing in the homes the first Sunday of the month at 7:30 p. m.

We did this a few times before the gas rationing started, then we stopped.

Arrangements were made for District meeting that will be held at Lititz April 9th and 10th.

It was also decided to have a series of meetings some time in November. Closing devotion by Benj. Reinhold.

Susanne B. Johns,  
35 E. Lincoln Ave.

### SENTENCE SERMONS

Keep thy heart with all diligence; for out of it are the issues of life Prov. 4:23.

Seek good, and not evil, that ye may live.—Amos.

Make my mortal dreams come true,  
With the work I fain would do;

Clothe with life the weak intent,

Let me be the thing I meant

Let me find in thy employ  
Peace that dearer is than joy.

Whittier.

Thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness.—Neh. 9:17.

All I have seen teaches me to trust the Creator for all I have not seen.—Emerson.

Any individual or any institution that could take the Bible to every home in this country would do more for the country than all the armies from the beginning of our history to the present time—Justice Brewer.

#### ADULT SUNDAY SCHOOL LESSONS

Apr. 7—Luke 7:1-23.  
 Apr. 14—Luke 7:24-50.  
 Apr. 21—I Cor. 15:1-34.  
 Apr. 28—Luke 8:1-21.  
 May 5—Luke 8:22-40.  
 May 12—Luke 8:41-56.  
 May 19—Luke 9:1-22.  
 May 26—Luke 9:23-45.  
 June 2—Luke 9:46-62.  
 June 9—Luke 10:1-20.  
 June 16—Luke 10:21-42.  
 June 23—Luke 11:1-26.  
 June 30—Luke 11:27-54.

#### PRIMARY SUNDAY SCHOOL LESSONS

Apr. 7—Sacrifice For God. Gen. 22:1-19.  
 Apr. 14—Rebekah at the Well. Gen. 24:1-67.  
 Apr. 21—Jacob and Esau. Gen. 27:

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 May 12—Joseph the Dreamer. Gen. 37:1-11.  
 May 19—Jealousy and Envy. Gen. 37:12-36.  
 May 26—Joseph Interprets Dreams. Gen. 40:1-23.  
 June 2—Joseph and Pharaoh. Gen. 41:1-36.  
 June 9—Joseph Advanced. Gen. 41:37-57.  
 June 16—Remorse of Conscience. Gen. 42:1-38.  
 June 23—Judah's Humble Plea. Gen. 44:14-34.  
 June 30—Returning Good For Evil. Gen. 45:1-28.

# BIBLE MONITOR

Vol. XXIV

April 15, 1946

No. 8

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## CHRIST IS RISEN

Among the many inspiring and soul cheering declarations in the scriptures, the one spoken by the angel when he announced the resurrection of the Christ is one of the greatest. As the season is upon us when the things of nature spring forth in newness of life we are reminded of that great and miraculous event of long ago when the One who was dead and buried, sprang forth an immortal being, in fulfillment of predictions that he had made before his death, by the hands of wicked men.

Matthew gives us a beautiful word picture of the visit of the two women to the tomb on that memorable morning and of the marvelous demonstration of the power of God in an event the like of which the world

had never seen. Year after year as we read and reread this message in the scriptures believers are thrilled and overjoyed at the manifold grace and power of God as revealed in and through Christ Jesus, and at the prospect of experiencing that great change from mortality to immortality which shall usher the redeemed of Christ into the everlasting realms of bliss, there to join with the heavenly hosts in endless hymns of praise and adoration to the God of the universe. "Alleluia; salvation, and glory, and honor, and power, unto the Lord our God."

"And the angel answered and said unto the women, fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where



the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you." (Matt. 28:5-7.) In this message which the angel spoke to the women there are a number of facts set forth, three of which are of particular interest to the writer just now.

#### **He is Not Here**

The evidence sustaining this fact in the declaration of the angel was the empty tomb. The women and all others who came to see, found that the body of Jesus was not there. The empty tomb though speechless, bore testimony to the resurrection of Christ in a way that all could understand. In connection with this thought it is significant to note that the people knew that his body had been placed in this tomb. To make sure their triumph over Christ the priests and Pharisees sealed a large stone that had been rolled to the door of the sepulchre and set a watch of men to prevent any molestation of the tomb. The fact that the people knew that his body had been placed in this tomb

under the authority of the civil powers and guarded by men vested with the power to use violence to prevent any escape gave the empty tomb, though silent and speechless, a power to testify of the resurrection in a convincing way.

#### **For He is Risen**

The fact that the body of Jesus had been placed in this tomb and that now the tomb was empty was proof of the declaration that He is risen. Those who beheld the empty tomb knew well enough that due to the precautions that had been taken, no one could have taken his body from the tomb. They also knew that his body could not have decayed and returned to dust in three days' time. Therefore the only intelligent and consistent answer to this question was "He is risen!"

#### **As He Said**

In speaking to the women the angel called attention to the fact that Jesus had prophesied that he would rise from the dead. The priests and Pharisees were well aware of this fact as their own words to Pilate indicate. "Now the next day, that followed the day

of the preparation, the chief priests and Pharisees came together unto Pilate saying, sir, we remeber that the deceiver said, while he was yet alive, after three days I will rise again." (Matt. 27:62-63.) It was because of this prophecy that Jesus had made that the chief priests and Pharisees had the tomb sealed securely and set the watch to guard the tomb. The fact that the tomb was now empty was a fulfillment of the prophecy Jesus made and an open triumph over his enemies.

In addition to these facts sustaining the resurrection we have the further evidence of his appearance to many after his resurrection of which we have record. "To whom also he shew himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." (Acts 1:3.)

With the miraculous demonstration of divine power on this resurrection morning, the appearance of the angel in heavenly glory, with the mute but powerful testimony of the empty tomb, with the many infall-

ible proofs connected with the appearance of the Christ, after his sojourn in the tomb, in an immortal and glorified state, with all these convincing facts and the further experience of regeneration within our lives through faith in and through Christ and his gospel, Christian people have every reason to be filled with joy and rejoicing this another Easter morning while we commemorate this wonderful event and anticipate the coming of our Lord and that great change that awaits us from mortality to immortality, world without end in the realms of bliss.

All hail the power of Jesus' name!  
Let angels prostrate fall;  
Bring forth the royal diadem,  
And crown him Lord of all. Amen.

## A NEW LIFE

Ethel Beck

As spring approaches we see the dead, coming to life. The dead grass come up green and fresh. The trees appear to be dead, but we see them sending out new green buds, to announce that spring is here. Flowers which show no sign of life as we can see, send up tiny



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green shoots and leaves. A new life is resurrected from the old dead life. The old life must die in order for the new life germ to spring out into a new life. "That which thou sowest is not quickened; except it die." (I Cor. 15:36.) What a good comparison to the spiritual life.

After flowers and plants have died down for the winter, there are ugly old stocks still standing. These should all be cleaned out so the new growth will have

ample room to grow and show up more effective. Some of these old stalks from the flowers are the works of the flesh still standing in the life of some Christians. They should be cleaned out. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: but now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which renewed in knowledge after the image of Him that created him." (Col. 3:5, 8-10.)

"Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not in-



herit the kingdom of God." (Gal. 5:19-21.) What a catalogue of ugly things. There are still more if we would look them up. Let us search our hearts and if there still remains some of these old stalks, let us ask God to clean them out. We must then put better things in place of them.

These deeds or works of the flesh should die with the old life for a new germ has come to life. "And you hath He quickened who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." (Eph. 1:2.)

"Verily, verily, I say unto you, he that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." (John 5:24.) "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." (II John 3:14.)

Since there has been a

quickening to a new life we see signs of a changed and a different life. We see manifest there, the fruit of the Spirit, (Gal. 5:22-23.), rather than the works of the flesh. It is not that we give up so much to be a Christian, but that we gain so much more. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (II Cor. 5:17.)

It is not only a "taking off" process but a "putting on" of good things. "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. and above all these things, put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body, and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs

singing with grace in your hearts to the Lord. And whatsoever ye do in words or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." (Col. 3:12-17.)

"Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead." (Col. 2:12.)

"Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection. Knowing this, that the old man is crucified with Him, that the body of sin might be destroyed, henceforth we should not serve sin. For he that is dead is freed from sin. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead,

and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace." (Rom. 6:4-7, 12-14.)

We who have been buried with Him by baptism should be walking in a new life, walking with Christ. We will grow in Him. To grow successfully, there needs to be cultivation to keep the weeds out.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." (Col. 3:1-3.) If we do not crown Him "Lord of all" He is not Lord at all. We must leave Him have preeminence and rule in the throne of our hearts. If we do not give Him first place, sin will manifest itself in us. We are not only to keep sin out but rise above it, overcome it, filling our lives with the things of God, those things above.

We have two natures. It is up to us which of these will win. The nature that

we feel will be victorious. "Walk in the Spirit and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law." (Gal. 5:16-18.) "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus, hath made me free from the law of sin and death." (Rom. 8:1 2.)

The things we do, show which nature we are feeding. If we are at every church service whenever possible, instead of some other place, and read our Bible more than any other literature, we are feeding the spiritual nature. If we spend Sunday in a profitable way, like visiting the sick and lonely or in a way to the best interests of Christ's cause, rather than just entertained ourselves, we feed the spiritual. Do we know the books of the Bible and its quotations better than

the names of movie stars or radio stars? Do we spend our money and time for missions and the church and to help some poor and needy soul? Or do we spend both in amusement and unnecessary luxuries? Which nature are we feeding? When we feed the natural man, we need not wonder why we are defeated by the devil. Through Christ alone we have victory. May we all experience daily victory which comes by the daily feeding of the new man.

Paul said, "We are more than conquerors through Him that loved us." "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place." (II Cor. 2:14.) "But thanks be to God, which giveth us the victory through our Lord Jesus Christ." (I Cor. 15:57.)

"For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." (I John 5:4.) "I write unto you young men because ye have overcome the wicked one. Ye are of God, little children, and have overcome



them: because greater is He that is in you, than he that is in the world." (I John 2:13, 4:4.)

These verses should encourage us to live an overcoming life. We are promised all the needed help and strength to live victoriously. Jesus arose triumphant over death, hell and the grave. He expects us to overcome the world, the flesh and the devil. When He comes to take us to Himself we can say, "O death, where is thy sting? O grave, where is thy victory?" We will be victorious over these also as Jesus was. We will have a glorified body.

Victory over the world comes through faith in a God who is able to work through us and accomplish what we cannot. Prayer will encourage, strengthen and sustain our faith. Let us rely upon it often lest temptation overtake us. The devil works through our weak points. Therefore we need to be well equipped with the whole armor of God. He expects us to conquer and wants to help us win. Young people, let us not disappoint Him. It is not His will that we live a defeated, up and

down life.

Have we ever stopped to consider what condition we would be in if Jesus had not risen from the dead. We would be in a hopeless state. We will hear Paul's explanation of It. "But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ: whom He raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain, ye are yet in your sins. Then they, also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept." (I Cor. 15:13-20.)

We thank God that He raised up Jesus. We also have the hope He will raise up and give us a spiritual body, not one to suffer pain. We must take heed how we live if we want to enjoy this

glorious experience. Jesus must be dwelling within us or He will not claim us.

In Revelation we find many verses which promises a reward to "him that overcometh." He shall eat hidden manna and of the tree of life. He shall not be hurt of the second death and shall have power over nations. He shall be clothed in white raiment and have his name in the book of life. He shall be a pillar in the temple of God and shall sit with Christ in the throne, even as He overcame and is set down with the Father in His throne. He shall inherit all things being the son of God, and receive a crown of life. (Rev. 2:17, 7:11-26 and 3:5; 12:21, 21:7.) "And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." (Rev. 12:11.) The first step in overcoming the devil is through the blood of Jesus applied to our hearts. We trust its cleansing power all through our lives. "But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His

Son cleanseth us from all sin." (I John 1:7.)

Is it not worthwhile to overcome in this life, and then be "looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ"? (Titus 2:13.)

He lives! He lives!

Christ Jesus lives today,  
He walks with me and talks with  
me

Along life's narrow way.

He lives! He lives!

Salvation to impart,  
You ask me how I know He lives,  
He lives within my heart.

Dallas Center, Ia.

## THE CASE AGAINST THE MOVIES

Norman Landis Loux

My topic is of necessity a part of the whole subject of Christian recreation. It is an effort to show why a number of religious bodies have decided against the modern movie as a form of recreation for their members. To be more specific, it is an effort to show why you and I as individual Christians cannot patronize the modern movie theater as a form of recreation.

In the first place, I want to say that the conclusions

that I have reached in this discussion are based on my own personal experience with the movie, having attended the movie regularly for a period of time prior to my becoming a Christian; and, secondly, my conclusions are based on the studies of leading educators and theologians.

I want to say further that I do not at all wish to give the impression that the picture machine itself is wrong; on the contrary, it is a great invention and could be used to a great advantage to the honor and glory of God. However we must look at the movie as it is, and not at what it could be.

The movie gives people the wrong outlook on life, first of all as related to things sacred. As you all know, the favorite theme of the movie is love. However, we can plainly see that the "love" of the movies is not normal, wholesome, and godly, like that of a good man for his wife. Rather what is shown on the screen for love is simply sex passion, with no reserve, no modesty, and no thought of its being anything sacred.

For the Christian, love is something to be regarded as

clean, pure, and beautiful. The movie has transformed it into mere animalism and inflaming sex desire. As one author has well said, "The love that is portrayed in the movie is an unholy thing, unnatural, and ungodly, and the exhibition of it before the eyes and minds of young people is a curse beyond human measurement." Love is not something that is to be played with, to be dealt with lightly—but must rather be regarded as a divine instinct to meet a definite need in the lives of human beings. The need is not that of selfish gratification of sex impulses.

The movie gives people the wrong outlook on life, secondly, as related to marriage and the establishment of the home. You may think it strange, but I am positive in stating that marriage and the establishment of a home are two of the most pleasant things a young man or woman can look forward to in their entire life-time. Marriage and home-life occupy a very important part in the life of any person. Success in life quite frequently hinges on the success or failure of one's



married life. It is highly important, therefore, that we have the proper conception of the institution of marriage and of family relations in order that we may lay the proper foundations for a successful married life. I do not think that I am saying too much when I say that regular movie attendance helps to lay one of the poorest foundations that can be laid for a successful married life. Sandburg says that marriage is a padlock. I choose not to look at it as such, but in a sense that is true; the only key to the lock being the death of either one of the contracting parties. The average movie star regards marriage as a bond which is tied with a very poor grade of string, which can be broken at will. What would you expect people like this to teach regarding marriage? Certainly you would not expect them to condemn divorce. Rather you would expect them to endorse it wholeheartedly, and that is what they have done; they have destroyed everything sacred about marriage and have made it merely a convenience. The result that such a philosophy has on those

who are in contact with it from time to time is obvious.

The movie gives people the wrong outlook on life, thirdly, as related to sin. Sin has always been black and will always remain black. The only thing that can change the color of sin is the blood of Christ. "Persons and actions deserving of the most severe condemnation have been pictured in the movie as honorable and commendable. The most vicious and desperate criminals have been pictured as heroes. The vulgar morons and cold-blooded murderers who are the gang leaders are shown as statesmen. Bootleggers, highjackers, and other kinds of criminals are pictured as businessmen. Drinking and drunken brawls are shown as respectable social affairs."

May I quote further, "Not only are the themes of the movies bad, but the conclusions the pictures draw are bad. The American films are not only about wickedness, but they favor wickedness. They not only show nudeness but they show it as desirable, show it as if it were decent! They not only show crime. but they teach that crime pays!

They not only show criminals, but they show them as brave men and women; as romantic, adventure-loving, admirable people, who, after all, are not so bad. And in the movie they get away with their crime! The movie is a school of sin, and the teachings and precepts of the movie on the whole are bad."

This is the conclusion of the twelve groups of scientists, educators, psychologists, and sociologists who made a detailed four-year study of moving pictures in America to learn what happened when people go to picture shows, what they see, what they remember, what results the movie has.

The movie fails to teach thrift, hard work, temperance, and such essentials of good character. Some of the things that are absolute requirements for the successful living of the Christian life are discredited in the movie. The leading characters of most films are pictured with large, expensive automobiles, enormous wardrobes, and the like. They are pictured as persons having anything their heart desires. They are pictured as persons who squander

their money carelessly, having no sense of frugality. The general impression given by the moving picture is that its stars spend their days strolling about the beach and their nights at a night club. What will an atmosphere like this do to those who feed on it? It is bound to make people dissatisfied with their lot—unsatisfied to be just an ordinary person.

Movies give people the wrong outlook on life, in the fourth place, as related to authority. The movie scoffs at the clergy. As Christians we believe that the Church must be honored and respected. We believe further that the Church has certain regulative powers over the lives of its members. The movie tends to destroy the authority of the Church.

The movie also ridicules officers of the law. It fosters disrespect to the authority of the law. It gives the general impression that what you can get away with is all right. This is contrary to the Christian's code of ethics. As Christian we desire to obey those who have the rule over us.

Again, the movie fosters

a general disrespect for the authority of parents. It teaches children to be dissatisfied with what they have. It gives children ideas of how to pull it over on their parents. This cannot be right, for parents have a claim on the lives of their children. The Bible says, "Children, obey your parents in the Lord, for this is right." Leading educators realize that careful home training goes a long way in making children grow up as respectable citizens. What then if we have an influence which undermines this teaching.

The movie gives people the wrong outlook on life, in the fifth place, as related to the proper values of life. You will surely agree with me that the movie places the emphasis on self. According to the philosophy of the movie, the most valuable things in life are self-gratification, fame, popularity, wealth and pleasure.

Selected.

### **GOD'S POWER**

J. A. Leckron

We wonder sometimes if all of us in the Dunkard

church really believe in the power of God. Do we really know what great power God has? If we will only stop to think of God making this earth on which we live, out of nothing, and that He has created all things on the earth in the beginning, and that he said "Let there be light," and the light came forth, and he separated the light for the darkness, and the darkness he called night, and the light he called day. This is only a start of God's great power, and if you will read chapters one and two of Genesis you will find out the wonderful power, and works of God.

But we want to come down to the day in which we are living now, and also to see what wonderful things God is going to do in the future for His followers, and how he is going to bring these things to pass. Now let us see what power God has when he saved John, the beloved disciple from martyrdom. History says that John was put into a caldron of boiling oil and it had no effect on him. Then they put him on the Isle of Patmos where he wrote the book of Revelations..

It seems strange that



some people do not like to read the last book in the Bible, and most of them say it is too mysterious, and they can't understand it. Now let's see what John says in Rev. 1:1-3. Now note what he says, "The revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant, John; who bear record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand."

Now notice, God is giving this through his angel to John while on the Isle of Patmos, and says, blessed is he that readeth, and they that hear the words of this prophecy. Now do you think that we will be blessed if we willfully ignore God's word, and do not read and try to understand God's word in the book of Revelation?

The word "revelation" itself means to reveal, and why should we call it a

mystery?

Now read Rev. 10:1-6 and you will see in the first verse, "The mighty angel" who shall declare time shall be no longer. Does not this show the great power of God? Turn to Rev. 12:1: "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." Now this woman clothed with the sun is the church of which Christ is the head, and it seems to us that the twelve stars represent the twelve apostles of the Lamb. The moon represents the word, and the woman will have it under her feet when Christ come to reign supreme. Now turn to Rev. 19:11 to end of chapter. Do we believe that Christ is coming riding a white horse and that all the saints are coming with him riding white horses? I know that God is all powerful and can do all things.

You will find in the verses that follow that the armies of heaven are coming to fight that great battle of Armageddon. And the angel cried with a loud voice to the fowls of the air to come

and eat the flesh of all slain in that battle. And remember there were none left alive in that great army except the devil, the beast, and the false prophet. The beast and the false prophet were caught and thrown into the lake of fire and brimstone alive one thousand years before anyone else gets there. The devil was caught and tied and put in the pit and a seal put on it that the devil should not deceive the nations for one thousand years.

Do you believe God is going to do what he says he will do? If you do, then you will believe that God is all powerful. Read the last two chapters to find out what a beautiful city Christ has gone to prepare for all who love and serve Him. In conclusion, we should decide where we are going to spend eternity. Will it be in that beautiful city or in the lake of fire and brimstone?

Our prayer is that we all may enter that beautiful city, and that "When we've been there ten thousand years, bright shining as the sun, we've no less days to sing God's praise, that when we first begun."

Anderson, Ind.

## THE VALUE OF SUFFERING

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The Apostle Peter, in four short chapters, uses the word "suffer" nine times. He reaches his climax where he says, "The God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you." (I Peter 5:10.)

Human nature shrinks from suffering. This is why when Jesus spoke of going up to Jerusalem to die, Peter said, "Be it far from Thee." In other words, "Pity, or spare Thyself." No marvel, then, that Jesus answered and said, "Get thee behind me, Satan!" Satan hates the cross, hence spoke through Peter in an attempt to frustrate the scheme of redemption.

Suffering has a tendency to make one more sympathetic. If not, it does the opposite—sours one.

Suffering weans us from the empty things of time and sense. We need it, yea, must have it, more or less, according to our warped disposition.

Some people would have missed a rich blessing here, and perhaps heaven hereafter, had it not been that they were called upon to take the pathway of suffering. Suffering may come from God, Satan, men, or ourselves.

First, suffering may come from God. He desires to fit us for service here and heaven in the end. But we are so coarse and carnal that He cannot do this, until we are first refined in the furnace of affliction. David said, "Before I was afflicted I went astray." Paul wrote to the Philippians, "Unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake." Suffering is given from God, who sends, or permits it. Hence, we should profit by it. This suffering not only refines the saint, but also convicts the sinner. Many have been led to Christ, not only through preaching, but by beholding a suffering saint. Daniel said, "Many shall be purified, and made white, and tried."

A baby boy dies. The parents are broken-hearted. How could a good God permit it? But they cannot

look ahead and see that, had the child lived, he might have become a drunkard, a gangster, or a slobbering idiot. God in mercy did the best thing to draw them to Himself. We read, "Merciful men are taken away, none considering that the righteous is taken away from the evil to come."

Some people suffer because their hard dispositions require it. It is the only way they will ripen. Certain vegetables need biting frosts to mellow them. There are people who are called to suffer, not so much because they can stand it. They have elasticity of soul and, like a fine grade of steel, can be pulled through the narrows. They might be called "Extraordinary saints." Thus they become an inspiration to weaklings. Paul was such an one. The Lord said of him, "He is a chosen vessel unto me, to bear My name before the Gentiles, and kings, and the children of Israel. For I will shew him how great things he must suffer for My name's sake."

Second, suffering may come from Satan. He is next to God in wisdom and



power. Thank God, he can go only so far, as he gets permission from above. Jesus said, "And ought not this woman, being a daughter of Abraham, whom Satan hath bound, law, these eighteen years, be loosed from this bond on the sabbath day?" Satan afflicted Job and would have killed him had God not stepped in. Paul said, "We would not, brethren, have you ignorant of our troubles which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life." No doubt this was the direct work of Satan, but God intervened. How we constantly need to be covered by the Precious Blood!

When darkness intercepts the skies,  
And sorrow's waves around me  
roll,  
And high the storms of trouble  
rise,  
And half o'erwhelm my sinking  
soul,  
My soul a sudden calm shall feel,  
And hear a whisper, "Peace; be  
still."

Though in affliction's furnace tried,  
Unhurt on snares and death I'll  
tread;

Though sin assail and hell thrown  
wide,

Pour all its flames upon my head;

Like Moses' bush I'll mount the  
higher,  
And flourish unconsumed in fire.  
(Charles Wesley.)

Third, suffering may come from others. There is such a thing as mental crucifixion. Many a woman has died before her time because of opposition from her near relatives. One may actually waste away not from lack of food, but from lack of kind words and true affection. Dying by inches for years is greater suffering than literal crucifixion. One may suffer in mind for days, because of an unkind letter. Notwithstanding this, we can so hide in God and die to cruel thrusts, that in the end we may, with Paul, say, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy."

Fourth, suffering may come because of our own blunders. God can rule and overrule, in spite of men and devils; but it is hard for Him to fully correct what we have brought upon ourselves. It is hard to undo and forgive myself for what I might have averted, had I been more teachable and prayerful. One step out of

Divine order may require a thousand steps to recover this one. More than one man has crippled his usefulness by signing his name too soon, by going into business with the wrong person, by marrying into the wrong family, by joining the wrong church, or in other ways marring God's first plan. Yes, "Whatsoever a man soweth, that shall he also reap." We may never know, till the books are opened, how much we owe to sorrow and sufferings. Lord, teach us to so capitalize these unsolved problems, that in the end we may be able to say, "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

Sel., Ada Whitman,  
W. Milgrove, O.

## TWO APPOINTMENTS

"It is appointed unto men once to die, but after this the judgment." (Heb. 9:27.)

We would notice that both of these appointments are God's appointments. I am sure that we will have no trouble in convincing anyone that the first appointment is true, for death

is on every side of us. The vacant chairs where father and mother used to sit are testimonies that death has visited the home. The high-chair where baby used to sit is empty. Death walked in and took away our little flower. Thank God, he went to a better world than this. Every tombstone in your graveyard tells us of death. The toll of the funeral bell and the long procession that follows our dead to the grave is a testimony that death has claimed a loved one. Even the Pharaohs and the Caesars and the kings cannot escape this appointment. Money cannot buy time. It was said of Queen Elizabeth that on her dying day she said, "Doctor, thousands, thousands for a little time." The doctor had no time to sell. The Queen must die. Death was no respecter of persons. Thousands are mistaken about when they are going to die.

A banker once said to me, "I like your way of preaching, but" said he, "I will get all you folks have got thirty minutes before I die." One morning, while walking to the bank, he dropped dead on the sidewalk and had no

time to pray and get right with God. He was a deceived man. The first appointment must be met by everyone, sinner and saint.

There is a vast difference between the deathbed of a saint and the deathbed of a sinner. When the sainted Alfred Cookman was dying somebody asked him how it was. His face lighted up with the glory of God and he said, "I am sweeping through the gates, washed in the Blood of the Lamb." He was ready. Thank God, we can be ready, and we can know it. When the sainted John Wesley lay on his deathbed he said, "Best of all, God is with us." These were almost his dying words. When Paul was in the death cell he declared that he was ready to go and that he had kept the faith. He swept through the gates, washed in the Blood of the Lamb. We never hear such a testimony from a dying sinner. Pharaoh could not leave such a testimony! Ahab died at the point of a dagger and dropped into hell.

Let us look at some testimonies of dying men and women without God. I was preaching one night on the

subject of "hell" when a man arose, went to the door, and said, "There is no hell, man." He went out and slammed the door. Two weeks from that night I sat by his bedside. He said, "Rev. Elliott, I made an awful mistake. I have lived in sin. I told you two weeks ago Sunday night that there was no hell, but I am dying now and I know there is a hell and I am going there. I want you to preach my funeral sermon from this text, 'And in hell he lifted up his eyes, being in torments.'" I preached his funeral sermon and followed out his requests. Death seals our destiny for eternity for either heaven or for hell, and we make our own choice here.

I notice another thing about death. It usually comes when we least expect it, and thousands are not ready. I was preaching one night in a mission in the city of Lansing. I noticed a man in middle life sitting just in front of me, paying strict attention and under deep conviction. I went to his side and approached him on the matter of his soul. He looked me squarely in the eyes and said, "Man, I



have twenty-five years to live.' I said, "You don't know that you have twenty-four hours to live." He died that night and I preached his funeral sermon.

The death of the saint gives "immortality" and wipes all tears from the eyes. We will have a new body fashioned after Christ's own glorious body and we will know no pain, no sorrow, no death. There will be no funeral marches, no sad good-bys.

If I should try to define death I would say that it is a separation of the soul from the body, but that is not all. To those who die without God it is the separation from all hope. The door of opportunity is shut forever. It is a separation from all loved ones. The death of the sinner separates him from all light. There is no light in hell, there is no love there, no sainted mothers go there, no baby faces, no flowers ever bloom, no birds ever sing. Worst of all, it is the separation of the soul from God forever.

What about this second appointment? "It is appointed unto man once to die, but after this the judgment." People will believe

us when we preach about death, but too often people believe us not when we preach about the judgment. The Word of God is our authority. Paul tells in his Epistle to the Corinthians that we must all appear before the judgment seat of Christ to answer for the deeds done in the body, whether they be good or bad. Brother, you will be there whether you believe it or not. Thank God, we can go to the judgment with a clean record and a pure heart. John says, "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the Book of Life; and the dead were judged out of those things which were written in the books, according to their works." God declares in His Word that He will judge this world by Jesus Christ, who gave Himself to save us. Nothing can be covered. Every sin will be uncovered. There will be nothing hidden from His all-searching eyes. The record will be there when the books are opened. Thank God, every sin can go under the Blood now and our record can be

clear.

I want to notice some folks who will be disappointed at the judgment. First, those who had joined the church without salvation and lived in sin. Second, those who had taken reformation for salvation. Third, those who have once been saved, then backslid in heart and went right on professing—too proud to confess their real need. They will surely be disappointed when the books are opened. Again, those who have lived a lukewarm life. Isn't it a sad fact that many who have professed two works of grace have no inward consciousness of the witness of the Spirit? John Wesley's father said, "They never weep a tear over the lost and seem to carry no burden, yet they declare they are sanctified." Brother, do you believe that?

The last ones I care to mention are those who put off salvation until their dying hour. Statistics show that few people ever find God on a dying bed. Many of them die drugged and unconscious of what is going on around them. Others drop dead and have no time to get right with the Lord.

May God help us to pray that soul will be concerned and be prepared to meet their God now.—The P. H. Advocate.

## TRIBUTE TO THE BIBLE

R. W. Officer

The Bible is God's message to mankind. In it is found soul-light, comfort, and joy. It is the sword to our warfare; the lamp to our feet; the light of life's pathway; the source of true wisdom and the textbook of ethics.

In it we find the best law, the Golden Rule; the best philosophy, a contented mind; the best statesmanship, self-government; the war, that against one's own weakness; the best medicine, cheerfulness and temperance in all things; the best music, the laughter of an innocent soul; the best science, the extraction of sunshine from gloom; the best art, painting a smile on the face of childhood; the best telegraphy, the flashing of light into a gloomy heart; the best diplomacy, the effecting of a treaty of peace with our conscience; the best biography, the life that writes Love in the larg-

est letters and holiest deeds; the best engineering, the building of a bridge of faith across the river of death.

It teaches us how to multiply joys, substract sorrows, divide suffering, add to the sum of happiness, and cancel selfishness.

Read it, believe it, love it, obey it, and it will lead you into the Garden of God, where the wealth of eternal ages will be your portion.—Selected.

### NEWS ITEMS

#### GOSHEN, IND.

On March 16th at 2 p. m. we assembled in quarterly council, with our Elder Harry Gunderman presiding. After singing hymn No. 201, Bro. Minor Leatherman read from Col. 3, the first 17 verses and led in prayer, then Bro. Gunderman took charge. The previous minutes of last quarter were read and approved. Two letters were received from Elder Minor Leatherman and Sister Minnie Leatherman, we appreciate their coming. Delegates for District Meeting were selected, Bro. J. W. Priser, Bro. John Wallace and Bro. Dallas Sigler.

Queries were presented for District Meeting, also arrangements were made for the District Meeting to be held here in April. An evangelist for our fall series of meet

ings was then taken care of and some minor details of regular trustee work.

A long discussion of mission work followed and it was decided to appoint three to look after these needs, selecting Bro. Dallas Sigler, Bro. Harry Gunderman and the writer. Our regular offering was taken amounting to \$7.56. Prayer by Bro. George Replogle.

Thus ended another agreeable business meeting for the Lord and His work.

Sarah E. Yontz.

#### ENGLEWOOD, OHIO

March 23 at 7:30 p. m., we met in regular quarterly council. The meeting opened by singing No. 236, after which Bro. Herbert Parker read Col. 3:1-15 and made some remarks on same. Bro. L. W. Beery led in the opening prayer.

Bro. Robbins then took charge of the meeting. Bro. and sister L. D. Wolf was received by letter. We are looking forward to hold a series of meetings this fall, several ministers were named and the clerk will see which one can come. We also chose the delegates for the district conference.

The meeting came to a close by singing No. 87, and prayer by Bro. Jacob Gibble.

Ivene Diehl, Cor.  
New Lebanon, Ohio.

#### PLEVNA, IND.

The Plevna congregation met in regular quarterly council March 9, 1946, at 1:25 p. m.

Meeting was opened by singing and Bro. Elzie Weimer read an



opening scripture and led in prayer. Our Elder Howard Surbey then took charge of the meeting. He gave us some good admonition on keeping in line with the dress question. All business was disposed of in a Christian manner.

Bro. and Sister Raymond Lorenz's letters were received and we welcome them in our congregation.

Delegates for District Meeting were elected as follows: Bro. Elzie Weimer, Clarence Rush, George Lorenz; alternates Bro. Koonen, Charles Kintner, Leonard Reeves.

We decided to paper the church this spring, and leave the refinishing of the floor until a later date.

It was decided to use the Sunday school offering the second Sunday of each month for relief.

Offering amounted to \$9.90.

Bro. Surbey stayed and preached for us in the evening and Sunday morning, which we appreciated very much.

Lela Lorenz, Cor.

## REGENERATION

While it does not effect our bodies, our natures are changed, as the root grafting or budding changes the fruit so the fruit of the sinner is changed when grafted into Christ. It does not change the size of the body in the least, only the appearance of the bodies are changed. Bodies that have been decorated with gold or ruffles, also our natures are changed, our fruit is entire-

ly changed. Contrary to nature, like as Paul says, once grafted into Christ the delight of that person is to do what Christ says and the fruit is as he orders, love, joy, long suffering, patience, and putting off the Old Man, putting on the New Man and that we must do, and can do by the help of God.

By regeneration something is planted in man he lacks. Not putting the new man on the old, but put off the old man and putting on the New man. And remember the individual with God's help must do that. Some think baptism is regeneration. No, faith first, then baptism, this is the beginning of the bearing of fruit.

Hattie Van Dyke.

## SENTENCE SERMONS

Delayed answers to prayer are not only trials of faith, but they give us opportunities of honoring God by our steadfast confidence in Him under apparent repulses.—C. H. Spurgeon.

It takes a little time to administer a rebuke, but it takes a long time to forget it.—Chinese Proverb.

Those who say they will forgive, but cant forget an injury, simply bury the hatchet, while they leave the handle out ready for immediate use.—D. L. Moody.

On the whole, we must repeat the often repeated saying, that it is unworthy a religious man to view an irreligious one either with alarm or aversion; or with any other feeling than regret, and hope, and brotherly commiseration.

—Carlyle.

ADULT SUNDAY SCHOOL LESSONS

- Apr. 7—Luke 7:1-23.
- Apr. 14—Luke 7:24-50.
- Apr. 21—I Cor. 15:1-34.
- Apr. 28—Luke 8:1-21.
- May 5—Luke 8:22-40.
- May 12—Luke 8:41-56.
- May 19—Luke 9:1-22.
- May 26—Luke 9:23-45.
- June 2—Luke 9:46-62.
- June 9—Luke 10:1-20.
- June 16—Luke 10:21-42.
- June 23—Luke 11:1-26.
- June 30—Luke 11:27-54.

PRIMARY SUNDAY SCHOOL LESSONS

- Apr. 7—Sacrifice For God. Gen. 22:1-19.
- Apr. 14—Rebekah at the Well. Gen. 24:1-67.
- Apr. 21—Jacob and Esau. Gen. 27:

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- 1-40.
- Apr. 28—Jacob's Dream. Gen. 28: 10-22.
- May 5—A Kind Meeting. Gen 33: 1-20.
- May 12—Joseph the Dreamer. Gen. 37:1-11.
- May 19—Jealousy and Envy. Gen. 37:12-36.
- May 26—Joseph Interprets Dreams. Gen. 40:1-23.
- June 2—Joseph and Pharaoh. Gen. 41:1-36.
- June 9—Joseph Advanced. Gen. 41:37-57.
- June 16—Remorse of Conscience. Gen. 42:1-38.
- June 23—Judah's Humble Plea. Gen. 44:14-34.
- June 30—Returning Good For Evil. Gen. 45:1-28.

# BIBLE MONITOR

Vol. XXIV

May 1, 1946

No. 9

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## THE TRUTH OF GOD

### Part 5

Of the various teachings of the gospel authorized by Christ through the apostle Paul which are being ignored and violated by many of the organized churches of our time perhaps the most unpopular one is the one relating to the proper conduct of Christian women in public worship services of the church. At various times discussions along this line have appeared in the columns of the Monitor giving different views and in this issue two articles appear which approach the matter in a different manner than any given heretofore.

We do not deem it wise to stir up unprofitable controversy on this or any other subject but if brethren can present their views in a way

that will throw new light on a subject and our readers give it prayerful consideration we believe it can be to our profit.

We have noticed in the discussion of this subject by our own brethren and others that a number of scriptures have been misapplied and some have been confused and troubled. Because of this it is our desire to point some of these errors out and see if there is not a very simple solution of this problem that has caused confusion at various times in the history of the church.

In this issue we shall confine our discussion to scriptures which are often misapplied and, the Lord willing, follow up in the next issue with our view of sound doctrine on this subject. We ask our readers to give due thought to these scriptures and kindly forbear



any conclusion until the discussion is finished.

It is the mind of the writer that much of the confusion over this teaching results because folks do not make a distinction between public speaking in a worship service of the church and ordinary conversation. Bear this thought in mind as we notice the following scriptures.

Matt. 28:5-10. This scripture tells us of how the angel and also Jesus told the women to go "tell his disciples that he is risen from the dead." Luke tells us (Chap. 24:9) they "Told all these things unto the eleven, and to all the rest." These scriptures are often referred to as evidence that women are justified in public teaching in church services and we believe that application is in error. They were sent on an errand to notify the disciples of the resurrection and there was no public worship of the church involved in the account whatever.

Luke 2:36-38. This scripture deals with the presentation of the babe Jesus in the temple where one Anna the prophetess "Which departed not from the temple,

but served God with fastings and prayers night and day and she coming in that instant gave thanks likewise unto the Lord, and spake of him to all of them that looked for redemption in Jerusalem."

Bear in mind here readers, that this event took place in a Jewish synagogue and has nothing to do with a public worship service in the New Testament church whatever. This took place many years before the church was in operation under the gospel of Christ.

Acts 2:17-18. The prophet Joel had prophesied that God had said, "I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy." It was on the day of Pentecost when the Holy Ghost was given that Peter declared that this prophecy was fulfilled and surely the women folks received of the Holy Ghost as well as the men but we have no record that any of them took part

in that public service. Others mocking said these "Men" are full of new wine.

Acts 18:26. "And he began to speak boldly in the synagogue; who when Aquilla and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly." We have heard this scripture cited as evidence justifying women teaching in public. This also is in error.

Here was a public worship service. One Apollos, a preacher in the early church was doing the preaching. Aquilla and Priscilla (man and wife) being in the service noticed that he was not fully enlightened "Knowing only the baptism of John" so the record tells us they "Took him unto them (took him aside privately) and expounded unto him the way of God more perfectly." This sister was perfectly in order in helping her husband expound the word of God to another but she did not do it in the public worship service.

Acts 21:9. "And the same man had four daughters, virgins, which did prophesy." In his journeys

preaching the gospel Paul came into the home of one Philip one of the first seven deacons, who had four daughters which did prophesy. The word prophesy can mean fortelling future events, teaching, or preaching, and these virgins were gifted along this line. Some use this reference justifying wome in public teaching. However, a careful reader will note that there is no evidence whatever connected with this passage that they ever exercised in a public worship service of the church.

Rom. 16. In this chapter Paul refers to a number of sisters in the early church and their activities. One Phebe was a "servant of the church which is at Cenchrea." Then he goes on to say in what capacity she served the church. "For she hath been a succourer of many, and of myself also." Aquilla and Priscilla who were helpers of Paul, and Mary who "bestowed much labor on us."

Gal. 3:28. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." This

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West Milton, Ohio, May 1, 1946

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scripture is often used in discussing this subject and the impression is left that in the church there is no distinction in the sexes. This is altogether in error. The gospel does clearly make a distinction between the sexes in the church. The women are to be covered and the men to be uncovered in times of prayer and prophesying. Furthermore in our observance of the holy kiss and of feet washing, we do recognize that distinction, brethren among brethren

and sisters among sisters.

What this scripture does mean is that the plan of salvation is for all regardless of nationality, color, or sex, we all have the same opportunity to embrace it and there is no respect of persons.

For anyone to knowingly leave an erroneous impression of the meaning of this scripture is a deliberate wresting of the scriptures.

In addition to these other scriptures we have the record in Luke 8:23, of several women who assisted Jesus in his labors, not in teaching and preaching but "Which ministered unto him of their substance."

Now dear reader, you will notice in all of these scriptures which men use to justify women exercising in public worship services not one instance is given where women ever taught or preached in a public worship service in the New Testament church.

(Continued.)

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### ARRANGEMENTS FOR GENERAL CONFERENCE

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Location: Dallas Center, Iowa on route 64. All cars



coming from the east on route 30 take the short-cut at Marshalltown, Iowa to Des Moines. All cars take route 64 out of Des Moines to Dallas Center. Those coming by bus come to Dallas Center if possible. Details of train and bus schedule will be printed in the next issue.

Preaching service begins Saturday, June 1, and continues forenoon, afternoon, and evening through Tuesday. Conference proper Wednesday, June 5th at 9 a. m. Standing committee meeting Monday and Tuesday.

There is a park across the street from the church where parking space and conveniences will be provided for house cars and tents.

Meals: Breakfast 35c, dinner 60c and supper will be cafeteria style.

Lodging will be free with a free will offering taken sometime during the conference. Anyone wishing to make reservations or provide for family groups write to Bro. Orville Royer, Dallas Center, Iowa, and state your wishes.

Arrangement committee, J. W. Fiscel, Orville Royer,

Paul S. Moss.

## HAS THE CHURCH A RIGHT TO ENFORCE DISCIPLINE?

Z. L. Mellott

The people's answer to this question is, "The church has no authority to say what I am to do or not to do. I answer for my own sins. I live in a free country and have the privilege to worship according to the dictates of my own conscience."

I thank God that we do live in a country in which we have the privilege to worship God according to the dictates of our own conscience, and to be protected by law to do so. I pray God through his Son Jesus that we will continue to have that privilege.

Now, let Christ answer this question. We see in the Bible that men's answers are often wrong. Paul says in Romans 8:8, (please read all the chapter), "So then they that are in the flesh cannot please God. But we are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ he is

none of His."

Paul says, "If so be the Spirit of God dwells in you." We see that having the Spirit in us is what makes us want to please God, want to have a desire to search the scriptures, and pray that we may have wisdom to do his will. If we have the spirit of God we will be willing to be governed by the church. David said in Psa. 141:5, "Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head."

Christians should have a desire to be governed by the body (the church). Please do not understand me to say that a member of the church that needs church council is not a Christian, but rather the one that refuses to accept council or to hear the church, for we are taught in Pro. 11:14, "Where no council is, the people fall. But in the multitude of counsellors there is safety." Have we not seen this to be true? (I Cor. 5:4), "In the name of our Lord Jesus Christ, when ye are gathered together, and my Spirit, with the power of our Lord Jesus Christ, to deliver such

an one unto Satan for the destruction of the flesh that the spirit may be saved in the day of our Lord Jesus. I wrote unto you in an epistle, not to company with fornicators: yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye need go out of the world. But now I have written unto you not to keep company if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner: with such a one no not to eat. For what have I to do to judge them also that are without. Do not ye judge them that are within. But them that are without God judgeth. Therefore put away from among yourselves that wicked person."

We find that in the Corinthian church there were some members that had committed sin that it was needful to disfellowship them so that the church may not suffer. Let us notice the instructions Paul gives, how they must go about this work. When they are gathered together in his Spirit, with the power of the

Lord Jesus.

Yes, the church has the power to enforce discipline only in the name and power of Jesus Christ, and the leaders in the church will be held responsible if not carried out in the right spirit. (Gal. 6:1.) "Brethren, if a man be overtaken in a fault ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Here we are commanded to try and restore our fallen brother, but we must set guard on self, lest we too are tempted or be enticed to agree with the same sin.

In Acts 15 we have record of certain sects of the Pharisees who had sown discord among the brethren. How did they settle it? They came together with one accord, one aim in view—to please God. They picked the best of the brethren who had endangered their lives for the church. These men were to appear before the body of elders with a letter to get the elders' advice, which the church received with gladness.

In the same manner should we be willing to accept the decisions of the

church. We should pray unitedly for guidance in all that we do that the church be kept pure. That He might present it to Himself a glorious church, not having spot or wrinkle, or any such thing; but it should be holy and without blemish. (Eph. 5:27.)

I have heard good elders say that it is hard to enforce church discipline. Why? Because people do not want to be corrected. My prayer is that our Lord Jesus will help us as elders to stand united in keeping the Dunkard church as Thou would have it.

I will say in conclusion that Christ taught government in the early church when He established it, and we are commanded by His Holy Word to enforce it whenever it is necessary. But let us do it in His Spirit, and with His power, then the church will be blessed. If we do not teach discipline we will be held responsible.

(Rev. 2:2), "I know thy works, and thy labors, and thy patience, and how thou canst not bear them which are evil and thou hast tried them which say they are apostles, and are not; and hast found them liars. And



hast borne, and hast patience  
and for my name sake labor-  
ed, and hast not fainted.

R. 1, Oakland, Md.

### THE COMING MESSIAH

Wm. Kinsley

The coming of our Lord, Jesus, (Matt. 1-23), "Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel which interpreted is God with us." (Matt. 1-21), "She shall bring forth a Son and thou shall call his name Jesus." (St. Luke 1:35) "The angel said unto her the Holy Ghost shall come upon thee and the power of the Highest shall over-shadow thee, therefore, also that Holy thing which shall be born of thee shall be called the Son of God." (St. Luke 1:31), "Behold thou shalt conceive in thy womb, and bring forth a son and shall call his name Jesus."

(St. Luke 2:11), "For unto you is born in the city of David a Savior, which is Christ the Lord." (St. Luke 3:21-23.), "Jesus being about thirty years of age, being baptized, and praying the heavens opened and the Holy Ghost descended in a

bodily shape like a dove, upon him and a voice from heaven which said, Thou art my beloved Son," etc.

(Matt. 4:17), "From that time Jesus began to preach and to say, repent for the kingdom of heaven is at hand."

(St. Luke 25:26), "Thus it is written and thus it behooves Christ to suffer and to rise from the dead the third day."

(St. Luke 24:51), "It came to pass while he blessed them, he was parted from them, and carried up into heaven."

(Acts 7:37), "Moses said a prophet shall the Lord your God raise up unto you of your brethren like unto me, him shall ye hear," etc.

(Acts 1:10-11), "And while they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel; which also said ye men of Galilee, why stand ye gazing up into heaven, this same Jesus which is taken up from you in heaven shall so come in like manner," etc.

Let thy kingdom blessed Savior  
Come and bid our doubting cease,  
Come, oh, come and reign forever,  
God of love and Prince of peace.

(Acts 1:2), "This same

Jesus shall come again in like manner as ye have seen him go," etc.

(Matt. 24:42), "Watch, therefore, for ye know not what hour your Lord doth come."

(Thess. 4:15-17), "For this we say unto you by the word of the Lord that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord shall descend from heaven with a shout . . . and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord.

(Matt. 24:40-41), "Two women shall be grinding at the mill. One shall be taken and the other left. Two be in the field, the one taken, and the other left, for in such an hour as ye think not, the Son of Man cometh."

(II Thess. 2:3), "Let no man deceive you by any means, for that day shall not come, except there come a falling away first," etc.

(Rev. 1:3), "Blessed is he that readeth and they that hear the words of this

prophecy, and keep those things which are written therein, for the time is at hand."

(Rev. 20:5-6), "Blessed and holy is he that hath part in the first resurrection. On such the second death hath no power but they shall be priests of God and of Christ, and shall reign with him a thousand years. The rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

'Twas grace that quickened me when dead,

And Grace my soul to Jesus led,  
Grace brought me pardon for my sin,

And Grace subdues my lust within,  
This Grace that sweetens every cross,

In Jesus Grace my soul is strong  
Grace is my shield and Grace my song.

### **The Messiah and Final Restitution All Things And Judgment**

(Jude 14:16), "Enoch prophesied, saying behold the Lord cometh with ten thousands of his saints to execute judgment upon all ungodly," etc.

(II Peter 3:10), "The day of the Lord will come as a thief in the night in that which the heavens shall pass away with a great noise, and the elements shall melt with

fervent heat. The earth also and the works that are therein shall be burned up. Nevertheless we according to his promise, look for new heavens and a new earth wherein dwelleth righteousness." (Rev. 1:7), "Behold he cometh with clouds and every eye shall see him and they also that pierced him, and all kindreds of the earth shall wail because of him, then shall they begin to say to the mountains to fall on us to hide us from the presence of the Lord," etc.

(II Thess. 1:8-9), "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ. Who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power."

(Matt. 25:31-32), "When the Son of man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations and he shall separate them one from another as a shepherd divideth his sheep from the goats," etc.

(Matt. 24:35,) "Heaven and earth shall pass away but my words shall not pass away."

(Rev. 20:11,) I saw a great white throne and him that sat on it, from whose face the earth and the heavens fled away," etc.

(Rev. 21:1-2), "I saw a new heaven and a new earth! For the first heaven and the first earth were passed away and there was no more sea and I John, saw the holy city, New Jerusalem, coming down from God out of heaven prepared as a bride adorned for her husband."

(Rev. 22:12), "And behold I come quickly and my reward is with me to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last.

The day of wrath that dreadful day,  
When heaven and earth shall  
pass away;

What power shall be the sinners  
stay.

Oh, how shall we meet that  
dreadful day?

Hartville, Ohio.

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#### IF CHRIST SHOULD COME TODAY

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If Christ should come to earth today  
My friend, how would you greet



Him?

Would you want to hide your face  
Or gladly run to meet Him?  
If today you heard Him whisper,  
"You shall live just one more  
day,"

Would you spend it idly jesting,  
Or would you take some time to  
pray?

Should He see you lift the wine  
glass,

Hear you take His name in vain:  
Find you scoffing at His children  
As they worship in His name,  
If He found you in the ballroom,  
Or at a game of brige so dear;  
Could you say "Oh, blessed Master,  
I am glad you found me here."

Could you gladly bid Him welcome,  
Offer him your sin stained hand;  
If your sins are not forgiven  
When in His presence you shall  
stand?

Or would it make you much more  
happy,

If some kindly act or deed;  
You were doing for a neighbor,  
Helping him in time of need?  
Giving just a cup of water,  
In the blessed Master's name,  
Helping make a burden lighter  
For some sufferer racked with  
pain;

Showing just a bit of kindness  
To a wanderer lost in sin,  
Trying to lead him to the Savior  
That in Heaven he might enter  
in?

Fields are ripe, the harvest ready,  
But the laborers are few;  
He would gladly make us reapers  
If we would His bidding do;  
Many hungry hearts are waiting  
For the story of His love;  
And He needs us to proclaim it  
This glad message from above.

He for us His blood has given,  
And so much to Him we owe;  
We should use our time to serve  
Him,

As we journey here below;  
So friend, we should be very careful,  
What we do and what we say;  
For we all must meet Him some-  
time

And we may meet Him today.  
Selected by Martha J. Myers,  
Strausstown, Pa.

## THE WOMAN'S PLACE IN THE CHURCH

A. G. Fahnestock

In I Tim. 2:11-12 and I Cor. 14:34-35, we find the statement that a woman shall keep silent in the church. First, I should ask the question as to what is meant by the church, is it a building where we assemble to worship, as some seem to think? Some years ago I met with some who thought that it meant the building and therefore would take no part in the discussion of the Sunday school lesson or in council meetings. No, not in the house, seemingly all they would do in the house is load up and as soon as they got on the outside they would "explode," criticising the preaching, the elders, the work of the church and what not. Aside

of the Gospel forbidding such conduct, the law of consistency would prohibit it. By their conduct they would make themselves the head of man, and to being in subjection to him.

The church, as I see it, is a body of believers. When Christ said "Upon this rock will I build my church and the gates of hell shall not prevail against her" he did not have a building in mind but His followers. In like manner when the apostles wrote to the church here or there, they always had in mind the believers and not simply a building.

In the Corinthian church I find that there were disorders and apparently some that were indecent, (I Cor. 14:40), and it seems the time that these conditions existed mostly was in public assemblies when matters of correction were under consideration. It appears to me, to maintain the God order, the woman shall recognize her head (man) through whom her problems are settled. As to a woman keeping silent in the church, if we take this literally as it says, then the woman can not pray, sing, or express greetings to anyone. I be-

lieve that we will agree that this is not what Paul had in mind. God gave the tongue to the woman and I believe that if the woman recognizes her head (man) and bridles her tongue it is better than a man who has his tongue loose at both ends.

Paul says, "But I suffer not a woman to teach, nor usurp authority over the man." The woman is not to teach man because man is the head of the woman, nor usurp (seize and hold) authority over the man. This would be a violation of God's order.

Paul says, Greet Priscilla and Aquila my helpers in Christ Jesus. Greet Mary who bestowed much labor on us. May I ask, do you suppose that during all this time they were tongue bound?

Luke says, Anna the prophetess departed not from the temple, but served God with fasting and prayer night and day—gave thanks unto the Lord and spake of Him to all them that looked for redemption in Jerusalem. (Luke 2:36.) Were her prayers in silence? and you notice that Paul says that she spake to all them

that looked for redemption in Jerusalem.

In Acts 21:8-9 we find that Philip, the evangelist (not a daughter an evangelist) had four daughters which did prophesy. Someone may say prove that it was in the church building. Don't forget that Jesus never called a building a church. The woman is supposed to be a helpmate and sometimes we find that the helpmate deserves more credit than her head, the man. Many a foreman has learned from his helpers or the employee under him. The helpmate's position is not to be overlooked or undervalued. Therefore Paul says "Husbands love your wives as Christ loved the church and gave himself for it. Not very long ago a man said to me that the full value of his helpmate he discovered after she was gone.

Personally, I feel that the woman should be encouraged to suggest things that man may overlook and take part in the work of the church but in making a final decision on vital questions, which implies the making of authority, this should be left to the man, and thus recognize him as

the head of the woman.

R. 3, Lititz, Pa.

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### WHAT THE WORD SAYS

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L. I. Moss

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In I Timothy 2 Paul gives a reason for women to keep silent in the church in the 13th and 14th verses, "And Adam was first formed then Eve, and Adam was not deceived, but the woman being deceived was in the transgression." Now people regardless of what the Word says, will argue man was just as much to blame as the woman.

Now go back to the third chapter of Genesis. In the first verse, the serpent talking to Eve, "And he said unto the woman," the second verse, "the woman said unto the serpent," then the fourth verse "the serpent said unto the woman." Verse 6, "and when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat. And gave also unto her husband with her, and he did eat."

Now the Lord comes into



the garden and questions them, verse 11, the Lord asked the man, "Hast thou eaten of the tree, whereof I commanded thee that thou shouldst not eat?" next Adam tells the Lord the truth. "And the man said, the woman whom thou gavest to be with me, she gave me of the tree and I did eat." Now the Lord comes to the woman in verse 13, "What is this that thou hast done? And the woman said, the serpent beguiled me, and I did eat." This surely is clear who was in the transgression. Just like Paul said when he wrote to Timothy.

The Lord at once placed the penalty upon all three, for their part in the matter. He first tells the serpent what his penalty is, in verses 14 and 15, and that penalty has never been removed.

Next he comes to the woman in verse 16. "Unto the woman he said I will greatly multiply thy sorrow and thy conception: in sorrow thou shalt bring forth children: (this has never been removed), and thy desire shall be to thy husband." This part should still remain, "And he shall

rule over thee." Some of these things, people are trying hard to remove, but man can never take them out of the Book.

In verses 17-18-19, God places a separate penalty on man, and it still remains, in spite of all the efforts of man to remove this penalty. We must conclude what God has said shall be, we dare not change it.

Now let us go back to what Paul wrote Timothy in I Tim. 2:9-10, Most every one believes what these two verses say. Well, just take the 11th verse to mean what it says, "Let the woman learn in silence with all subjection."

Verse 12, "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." Now what do we have in these verses? First a woman is to learn in silence, next a woman is not to teach, next not to usurp authority over the man." What I have already said and explained from Gen. 3 and what Paul gives in verses 13 and 14 here to Timothy agree exactly, and if the penalty God placed on woman in the garden of Eden still was held in Paul's time, God pity

anyone who will try to set it aside now.

Now let us see what Paul says in I Cor. 14:34-37. "Let your women keep silence in the churches: for it is not permitted unto them to speak." Will you tell me how woman can teach, or take part in any discussion and not violate this text? In verse 35 it says, "For it is a shame for women to speak in the church." Are women today as bold as Mother Eve was in the garden? It can be nothing less than the same spirit today telling women God does not mean what he says. We will talk and teach no matter what the word says.

Now the 37th verse, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord," as much as to say if we claim things Paul teaches in these preceding verses, are not the commandments of the Lord, we are neither a prophet or spiritual, I trust any one who may read this may see where we place ourselves when we set ourselves up against what the word says.

Who are we trying to

please, God or man?

Lewisburg, Ohio.

## NEWS ITEMS

### CERES, CALIF.

Our council meeting was held March 1, 1946. Opening hymn 156, Bro. Elmer Ruff read Romans 12 and led in prayer.

Our elder, M. S. Peters then took charge. Minutes from last council were read. One letter was granted.

Our love feast was held April 20th.

We are planning on having a revival meeting this fall which will begin on October 13th, the Lord willing.

We decided to use the small hymn books at our Sunday evening song service and to order 12 more of the hymnals. Offering of \$11.25 was taken which was sent to the Mission Board.

Treasurer's report was read and accepted.

A Christian spirit prevailed in this service. Closing prayer by the elder.

Mina Andrews, Cor.

### MECHANICSBURG, PA.

We, the Dunkard Brethren, held our council March 30th at 2 o'clock. Our elder, A. G. Fahnestock read Romans 12, and then led in prayer. We decided to hold our series of meetings this fall.

We elected delegates to our District meeting to be held at Lititz

April 9th and 10th.

We granted some letters to some of our members who have moved to other places. We elected Bro. Harry L. Junkins as Monitor agent. It was decided to hold our love feast May 11th and 12th beginning Saturday at 1 o'clock, preaching services with love feast in the evening. We ask all who can to come and help us make this a feast long to be remembered. We pray God's richest blessing on all.

Closing song 736 and prayer by Bro. C. F. Weaver.

Harry L. Junkins, Cor.  
R. 1, York Springs, Pa.

### LITITZ, PA.

The Northern Lancaster county Dunkard Brethren will have their love feast at Lititz on Sunday, May 19th. Sunday school at 9:30 a. m., and preaching at 10:30.

A hearty invitation is extended to all who can to attend these meetings.

Susanna B. Johns,  
35 E. Lincoln Ave.

### STEMLY CHAPEL

The Berean congregation met in council April 6th with Bro. T. I. Bowman in charge. The meeting was opened with prayer by Bro. Bowman. Hymn 210 was sung. We were pleased to have Bro. Jacob Glick with us again. It was decided to hold our love feast the 18th of May, beginning at 4 o'clock p. m.

We hope some of the brethren of other congregations can be with us. Pray for our little band here.

Bettie Winegard,  
Dale Enterprise, Va.

### WENATCHEE, WASH.

The Dunkard Brethren church in Wenatchee, Wash., has just closed a very spiritual meeting with Elder E. L. Withers of Newberg, Oregon, as evangelist. We held our visit council March 30th, the report was that all members were in love and union.

Brother Withers arrived March 30th and was with us in the council and began his service Sunday with two soul searching sermons and continued each evening till Saturday. We held our love feast, a real feast of love, then Bro. Withers closed his meeting with two more sermons, the last a description of our heavenly home as the Bible reveals it in John 14:1-3. In heaven there is room for all who will do God's will. A place where there is no sickness, sorrow, or sin. Prepared by Christ for his Bride, the church.

We were glad to have our dear Bro. Studebaker and wife from New Westminster, B. C., with us.

We have an ideal country here and those looking for a new home where they will have a church home are invited to come and see Wenatchee and you will be welcome if you locate with us.

We are few in number but are united and ask the prayers of God's children that we may be faithful to the end.

E. W. Pratt, Cor.

### LIGHT AGAINST DARKNESS

Ethel Beck

Jesus said, "I am the



Light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12.) He who was Light and Life made a great contrast to those living in sin and darkness. All who did not obey the Light walked in darkness. "And this is the condemnation, that Light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the Light, neither cometh to the Light, lest his deeds should be reproved. But he that doeth truth cometh to the Light, that his deeds may be made manifest, that they are wrought of God." (John 3:19-21.) Those who do not want their sins to be known continue to walk in darkness.

But we need not commit great sins to be walking in darkness. If we believe not on Him, we are condemned already. Jesus gives us a wonderful opportunity to turn from darkness. "I am come a Light into the world, that whosoever believeth on me should not abide in darkness." (John 12:46.) If we have not already been born into His kingdom, let

us believe on Him and let Him save us from sin.

The world takes notice of the contrast, of one who has been living a sinful and degraded life and turns to the Light. They notice an entirely different life.

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praise of Him who hath called you out of darkness into His marvelous light, who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear love: in whom we have redemption through His blood, even the forgiveness of sin." (I Peter 2:9, Col. 1:13-14.)

He not only calls us out of darkness, and translates us into His kingdom; but delivers us from the power of darkness. So we walk no more in darkness (sin) but in the light as He leads us on. "If we walk in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." (I John 1:7.) As we keep walking in the light we have love and fellowship with each other and with Jesus. As we walk, we have

the continual cleansing of His blood. Walking implies action, no place to stop.

Not long ago I read an article on "Contrasts" which is good to pass on a few paragraphs. "Ye are not of the world," said Jesus concerning His disciples. The Christian presents a contrast to the non-christian not only in deliverance from the power of sin, but in relation to life's objective. "If any man love the world, the love of the Father is not in him," wrote the beloved disciples. The line of contrast is sharply drawn. "Come out from among them, and be ye separate," leaves no room for compromise with sin. "Stand fast therefore in the liberty wherewith Christ hath made you free," is an exhortation to holiness of life. "Be ye not unequally yoked together with unbelievers," calls for separation from worldly associations and alliances.

"Contrasts, yea, a subject worthy of our consideration, for sometimes the contrast in a Christian's life is not as marked as it should be. So many things enter in which is unchristlike; so many voices allure from the high standard set in the word of

God. Never should there be timidity concerning maintaining a sharp contrast between the life of a non-christian and a Christian. The greater the contrast the clearer is the witness for the Master. A dare to be different is the high privilege of the Christian. Not always easy or always tending to popularity; it may invoke criticism, ostracism, but it brings eternal dividends. The Lord knows and approves and rewards His faithful children, the overcomers, and the Word of God presents no greater contrasts than the eternal states of the believer and the unbeliever, showing that contrasts in this life are but a forecast of the contrasts in the life to come."

Do we as members of the Dukard Brethren church, dare to be different, and a contrast to the world, in our business transactions, social life, in our work and recreation, in our conversation, conduct, and appearance? Others should be able to see a marked difference in these various phases of our life. "For God who commanded the light to shine out of darkness, hath shined in

our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." (II Cor. 4:6).

Let us consider these phases mentioned. Are our business transactions honest and fair to all concerned? Do we exact no more than we would be willing to pay, considering the value of the purchase? Do we put the Golden Rule into action? Is our social life on a higher standard than that of the world? Are our associates of the right kind, are they Christians? When working for pay do we give them full time, or even a little over to finish what we started? Or do we watch the clock? "Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men. And whatsoever ye do, do it heartily, as to the Lord and not to men." (Eph. 6:6-7, Col. 3:23.)

When choosing our recreation is it such that is profitable to our physical body, educational or of spiritual benefit? We need to balance these up. The spiritual benefit should not be last but first. We need

a certain amount of bodily exercise in the fresh air and sunshine. But let us not spend all our recreation in this way. There are things which are educational which also are a help in our spiritual life. "Grow in the knowledge of our Lord and Savior, Jesus Christ."

Is our conversation and conduct such as the world expects of Christians? I'm afraid we disappoint them at times. Even though they do wrong they expect us to say and do the right things. They are apt to criticize us when we do not act as Christians should, and they have a right to. "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." (Col. 4:6.)

"Lord who shall abide in Thy tabernacle? Who shall dwell in Thy holy hill? He that walketh uprightly, and worketh righteousness; and speaketh the truth in his heart." (Psa. 15:2.)

Is our appearance a contrast to that of the world? or do we like to dress somewhat like the world so we will not be conspicuous? There should be a marked difference in our attire,



from our head-gear down to our shoes. Since the women wear such short dresses, of course it does make quite a contrast to ours if we follow the church standard of length. Is it more important to go by the present style or by a Christian standard? Which way would please the Lord? Shall we make sure of pleasing God, or people? "Love not the world."

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people, wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." (II Cor. 6:14-17.)

Notice all the contrasts in these verses, they show

that light and darkness do not go hand in hand but are opposites. We should not be unequally yoked with unbelievers as partners in any walk of life.

Since the creation we have light and darkness, right and wrong, good and evil, righteousness and unrighteousness. Or I should say we have all the bad things since sin entered. These all work against each other. God pronounced His creation good until Satan brought in evil.

We are composed of soul, spirit and body. They are closely connected. Our being was made for good-will, harmony, to love and to enjoy the best things in life. From childhood up, our adversary tries to destroy all things which make for peaceful living. We find that anger, resentments, hate, fear, worry, anxiety and envy are enemies of calmness, peace, love, trust, faith and meekness. A doctor said worry and fear produced more stomach ulcers than any other cause. Anger, resentments and hate fill the body with poison and are known to make people actually seriously ill. When the

cause of these evils were removed the patient improved immediately. It is also claimed that 60 to 80 percent of diseases are traced back to spiritual and mental ailments. We have a nature to trust in something. It will either be God or self on the throne. When self rules we harbor wrongs and one thing leads to another, we are miserable. When we hand over our life to Christ to rule, then there will be peace, love and harmony. He only allows such things to come to us which are for our spiritual good. If we are in touch with Him we will take the right attitude to things which happen which we have no control over. He meant for us to live a happy, contented life with all trust and faith in Him. Then there will be no fear, worry or anxiety, all anger, resentments and evil influences will be put out of our life, for Jesus will have the mastery. If any of these things trouble us let us immediately take them to God in prayer, and make all wrongs right. If there are misunderstandings they will rob us of our peace, let us have an understanding with each other and be at peace

and the joy of the Lord will be ours.

"Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee." (Isa. 26:3.)

May our lives be filled with the Light so we shall escape the terrible darkness reserved for the wicked. This light illumines our whole being.

Dallas Center, Iowa.

## THE PERFECT LAW

J. D. Brown

(Jas. 1-25)

Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

Webster defines the word Perfect thus. Finished, complete, not lacking.

Then we have a finished gospel not lacking in any way, we find everything needful in this gospel for the salvation of the soul.

Looking in to this gospel is like a man beholding his natural face in a glass. He sees himself just as God sees him. He sees himself just as he is, not as the

neighbors see him, but as God sees him, sees all the mistakes he has ever made and it also gives the remedy to correct the mistakes.

(Heb. 4-12)

The word of God is quick and powerful, sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

Do you know of any other book perfect enough to discern a man's thoughts and intentions?

(II Tim. 3:16.)

Perfect because written by inspired men.

Men in possession of the mind of Christ, they wrote the mind of Christ, guided and directed by the holy spirit.

Profitable for doctrine Doctrine the frame work of the church. It's the support of the church. Do away with doctrine and the church will crumble. For reproof, it reproves the church, it corrects the church, it instructs the church in righteousness.

That the man of god may be perfect, throughly fur-

nished unto all good works.

II Tim 2:15)

Perfect if rightly divided. Study to shew thyself approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

Some claim the gospel imperfect, they say the gospel cotradsicts itself. The trouble is they fail to rightly divide it. If we read the old Bible and the new testament as one big book it really will contradict itself, but the old law was until John, since that the gospel is preached, we are no longer under the law, we are under grace, we are under Christ Jesus.

(Rev. 22-18,19)

Perfect because we cannot add to or subtract from it.

If we add to a thing that is perfect we spoil it, it's no longer perfect. John says if we add to the prophecy of this book, God shall add unto him the plagues that are written in this book.

If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life.

Poplar, Mont.



**CHANGE OF ADDRESS**

Elder Lawrence Kreider,  
Bradford, Ohio, R. R. 1.

Elder D. B. Steele, 1 S.  
Garfield St., Wenatchee,  
Wash.

**READING GOOD BOOKS**

(Selected by C. R. Gehr.)

The Bible is the Book of books, but there are other good books that will whet your appetite for the Bible. Too few, we fear, realize how important to our spiritual advancement is the reading of good spiritual books. Those who do not have a taste for such reading labor at a disadvantage. They need not be discouraged, however, a taste can be cultivated. The most spiritual men of all ages have been those who had an ardent love for reading spiritual books.

The reading of a good spiritual book invigorates the intellect; warms the affections, begets us a desire for more of God's fullness, and for greater heavenliness of life. It is especially helpful to prayer. When the mind is dull and the spirits low, and we have no inspiration for prayer, the read-

ing of a good spiritual poem will often so stimulate the soul, as to make it easy to pray. Too many young people waste moments in day-dreaming. Better be reading some good book that stirs the heart to seek more earnestly the things that are real and true.

Instructions of Youth in  
Christian Life.

Dallas Center, Iowa.

I am my neighbor's Bible

He reads me when we  
meet;

Today he reads me in my  
home,

Tomorrow in the street,  
He may be relative or friend

Or slight acquaintance be,  
He may not even know my  
name,

Yet he is reading me.

**LETTER EXCERPTS**

Dear Bro:

We are surely living in the end times and need all the spiritual truth and literature we can have. I like the Bible Monitor and its good articles. May the Lord bless the truth.

I appreciate your defense of sound doctrine in these perilous times and hope you

continue so to do.

Find enclosed renewal for Monitor for another year. I appreciate the trend you still maintain in it.

I am sending \$1.00 for the Monitor for another year. May you continue to hold forth the true doctrine of Christ our Lord in these perilous times in which we have come.

He who ceases to be your friend never was a good one.

#### ADULT SUNDAY SCHOOL LESSONS

- Apr. 7—Luke 7:1-23.  
 Apr. 14—Luke 7:24-50.  
 Apr. 21—I Cor. 15:1-34.  
 Apr. 28—Luke 8:1-21.  
 May 5—Luke 8:22-40.  
 May 12—Luke 8:41-56.  
 May 19—Luke 9:1-22.  
 May 26—Luke 9:23-45.  
 June 2—Luke 9:46-62.  
 June 9—Luke 10:1-20.  
 June 16—Luke 10:21-42.  
 June 23—Luke 11:1-26.  
 June 30—Luke 11:27-54.

#### PRIMARY SUNDAY SCHOOL LESSONS

- Apr. 7—Sacrifice For God. Gen. 22:1-19.  
 Apr. 14—Rebekah at the Well. Gen. 24:1-67.  
 Apr. 21—Jacob and Esau. Gen. 27:

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- Apr. 28—Jacob's Dream. Gen. 28: 10-22.  
 May 5—A Kind Meeting. Gen. 33: 1-20.  
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 May 19—Jealousy and Envy. Gen. 37:12-36.  
 May 26—Joseph Interprets Dreams. Gen. 40:1-23.  
 June 2—Joseph and Pharaoh. Gen. 41:1-36.  
 June 9—Joseph Advanced. Gen. 41:37-57.  
 June 16—Remorse of Conscience. Gen. 42:1-38.  
 June 23—Judah's Humble Plea. Gen. 44:14-34.  
 June 30—Returning Good For Evil. Gen. 45:1-28.

# BIBLE MONITOR

Vol. XXIV

May 15, 1946

No. 10

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## THE TRUTH OF GOD

### Part 6

In his letter to the Corinthian brethren pertaining to the proper order or the correct method of conducting a worship service of the church Paul is just as specific in his teaching as on any other of his instructions and commandments which he received of Christ and instituted in the primitive church. He enters into detail in this matter in I Cor. 14 and makes a marked distinction as to the liberties of men and women engaged in a service of worship.

In the 23rd verse of this chapter he makes this statement: "If therefore the whole church be come together into one place" indicating that in the teaching following he has in mind an assembly of the saints at a designated place intent upon

worship and public instruction. He makes reference to the gift of tongues and prophesying and points out in particular how these should be used to the edification of the church, to the instruction of the ignorant, and to the conviction of sinners. "How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying." You will notice here that he speaks particularly to the "brethren" and in view of this and the fact that farther along in this same teaching he makes particular reference to the women it is an indication that the things he mentions here are confined to the men.

Again in the next verse the same thing is true: "If



any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret." If any "man" speak clearly shows that he was speaking alone to the men. "But if there be no interpreter, let 'him' keep silence in the church; and let 'him' speak to 'himself,' and to God." It is clearly revealed in this teaching thus far that when Paul refers to the men who "speak" that he meant those who addressed the assembly in a capacity such as teacher, preacher or prophet. In a case where there was a brother that had the gift of tongues so that he could speak in a language that those in the assembly could not understand, there was to be one who should interpret or explain it to the assembly so they would understand and be edified thereby. Should there be no interpreter then this brother should keep silence in the church. Now the question arises what does this word "silence" mean. In the light of the foregoing instruction it is evident that such a brother should not speak, should not attempt to address the assembly in a

capacity such as teacher, preacher or prophet. Perhaps we all understand this teaching to mean just that and there seems to be little grounds for successful contradiction on this point.

Now if we go down a few more verses in this chapter Paul says, "For ye may all prophesy one by one, that all may learn, and all may be comforted." The question may here arise what does he mean when he says "ye may all prophesy." If he said nothing further pertaining to this matter we would conclude that he meant both the men and women, but the fact that a couple verses further along he speaks directly of the woman and the fact that up to this time he has been speaking directly to the men indicates that this prophesying one by one to the assembly was confined to the men.

He then speaks distinctly of the woman: "let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home:

for it is a shame for women to speak in the church." Now what does he mean when he says for the women to "keep silence in the churches?" In the light of the foregoing instruction to the men when the same word "silence" is used consistency alone would indicate that they are not to "speak" in the assemblies of the saints in worship in the capacity such as teacher, preacher or prophet. Then he goes on and indirectly commands that they should not ask questions in such assemblies, declaring that exercising in a public way thus was a shame, an impropriety or dishonor.

It is evident that these commandments to the Corinthians were not meant alone for them for Paul taught them "every where in every church." "For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church." (I Cor. 4:17.)

In writing to Timothy (I Tim. 2:11-12), Paul refers to his own practice in a way

that any child can understand. "Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor usurp authority over the man, but to be in silence."

Without question, in these instructions Paul was speaking of women in the church, Christian women, who recognized and wore the prayer veiling.

In these words of the apostle it is our conviction that he meant just what he said and if we make the proper application here it will harmonize beautifully with all the other scriptures pertaining to our salvation. In our application of these instructions if we make the distinction between public speaking and teaching in the assembly of the saints and private or ordinary conversation it will largely remove any cause for controversy.

In a matter of this kind where we have a plain thus saith the scripture, there is no need of controversy or church regulations. All that is necessary is a child-like faith, and obedience to the written word. This is a simple and scriptural solution of the problem.

## BIBLE MONITOR

West Milton, Ohio, May 15, 1946

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Ray Shank, Mechanicsburg, Pa., Associate Editor.

James Kegerreis, Strausstown, Pa., Associate Editor.

In closing, I Cor. 14, Paul declares, "The things that I write unto you are the commandments of the Lord." This being true woe be unto us if we preach not, or teach not, or obey not, this gospel of Christ!

Now, dear reader, how many of the churches that you know of recognize, teach or practice this part of the gospel of Christ?

Throughout the history of the Dunkard church our people have insisted that the Bible means what it says

and we are endeavoring to proclaim this truth with all the rest. We believe that Christian women may function, and should be encouraged to be helpful in many ways, but a female official in the church or a female ministry in the sense of preaching, is without scriptural authority.

## CHRISTIAN SECURITY

Wm. Root

"Who shall separate us from the love of Christ?" We wish to make this subject practical, for each and every one of us. God by his wonderful love is able to give us security through His beloved Son. "He that spared not his own Son, but delivered Him up for us all, how shall He not with him also freely give us all thing?"

He has given His saints security, by the riches of His grace, "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of His grace." (Eph. 1:7.)

"Who shall separate us from Him?" "They that be with us are more than they that be with them." (II



Kings 6:16.)

In Israel's time, when the Syrians warred against them, the king of Syria had taken council with his servants and had pitched their camp, then it was that the man of God, (Elisha) sent warning to the king of Israel saying, "Beware that thou pass not such a place; for thither the Syrians are come down."

So the king of Israel took heed to the council of the man of God, securing himself with divine defence. This troubled or confounded the heart of the wicked king of Syria and he again took council with his servants and said unto them, "Will ye not shew me which of us is for the king of Israel? And one of his servants said, None, my lord, O king: but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber."

God is a searcher of hearts, hearts are read of him. This caused the king of Syria to send out a spy to find the man of God, that he might take him, he heard that he was in Dothan.

"Therefore sent he thither horses, and chariots, and a

great host: and they came by night, and compassed the city about." (II King 6-8-15.)

This brought fear to the servant of the man of God and he said, "Alas, my master! how shall we do?" This reminds us of a weak servant of God, when confronted with the hosts of sin, demons of this world, who falter under temptation, not realizing the power which they would have if they would put their trust in Almighty God.

We imagine the calmness with which the man of God answered him, "Fear not: for they that be with us are more than they that be with them." But you, weak church member may say, how can that be? There are far more unbelievers (non-Christians) in the world than there are Christian professors, to say nothing of true Christians.

Paul would have us to understand our security, however, "What shall we then say to these things? If God be for us, who can be against us?" (Rom. 8:31.)

True, as men count numbers the great majority are on the devil's side, (the great host of sinners) Chris-

tianity is at a very low ebb in the world in these days, yet according to God's numeration, his saints are in the majority.

Here is how it is, men look at numbers, while God looks at character. It was said that in olden time, "one would chase a thousand and two would put to flight his ten thousand."

In our study of the subject, "Christian Security," let us look for a little while, who are against us?

The first, most powerful foe of the Christian is the devil, the Adversary of our soul. He has power, but Christ has more power, we have more power than he, if we stay with Christ, he cannot stay where Jesus is.

He is called the "prince of the power of the air," but he failed. He failed in the temptation of Christ in the wilderness, he failed when he tried to stop the disciples from preaching, he failed to keep our Lord in the tomb, yes, he failed.

That same evil one of this world is trying with all his power to separate us from the love of Christ, but "Who shall lay anything to the charge of God's elect? It is God that justifieth."

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. 5:1.)

"Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

Another, prominent foe, is the evil spirits of men, (spirits of devils) they are "legion." You remember it is said of the devil whom He cast out, "our name is legion, for we are many."

It was the Master Himself who said, "For there shall rise false Christs and false prophets, and shall shew great signs and wonders: insomuch that if it were possible they shall deceive the very elect." (Matt. 24:24.)

Paul speaks of this foe: "But evil men and seducers shall wax worse and worse, deceiving and being deceived." The Adversary is giving his power to these foes of Christ, not only that, he is using his power upon Christians, drawing so called Christianity down to eternal ruin, farther and farther away from Christ. He is in the churches of the land, work-

ing hard, keeping them through his deception, from accepting of the gospel, the Word of Truth. It is a regrettable fact that he sometimes gets inside the true church, separating those who once knew God from the "love of Christ."

"Who shall separate us from the love of Christ?" (If we are on God's side.) Shall "tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" All the foes,imps of the devil can't do it, if "We are rooted and grounded in Christ," if we are built upon the solid "Rock." Oh, the wonderful love of God, the inseparable Christ.

Jesus said, "Upon this rock I will build my church and the gates of hell shall not prevail against it."

Beloved, let us look at the power that is on our side, (God's side.) "And Elisha prayer, and said, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and behold, the mountain was full of horses and chariots of fire round about Elisha. And when they came down to him, Elisha prayed unto the Lord,

and said, smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha."

As men count numbers it is the minority, who are with God, (on the Lord's side), but spiritually they are in the majority, they have the power. At Christ's tomb there was but one angel, they had the body in a sealed sepulchre, they had the strongest arm of the law with them, armed soldiers to guard, but what happened? One lone angel came down and rolled the stone away, the guard "became as dead men" and Christ arose, no power at all to oppose. That one angel was on God's side. Are you, are we all? If we are we have the power.

Angels are on our side, they are many, are represented as an "innumerable company. The word speaks of them as a great host, leaving units, they are numbered as thousands.

All nature is a witness for saints' security, (responds to the power that is on our side.) It speaks of God. At this time of the year (springtime) the buds respond to the will of God. The grass is coming out



green, tulips are springing forth, these are a witness of God's power. Saints in their security have tribulations, persecutions, yes, but they must be willing to suffer for Christ's sake, they are willing, if they are true Christians.

Grat Bend, Kans.

### AND THE LOT FELL UPON JONAH

Ruth M. Snyder

I was very much impressed by the reading from Jonah I by our Sunday school superintendent recently.

All Bible readers are familiar with the story of Jonah: how God commanded him to preach to the Ninivites, how he tried to run away on a ship, of the storm, the casting of the lots, the casting out of Jonah into the sea, the great fish, Jonah's forced obedience, and the result of his preaching.

In this article I should like to point out a few facts. When Jonah attempted to run away, the Lord prevented his get-away by sending a tempest so strong that the ship was almost

to be destroyed. The mariners were afraid and prayed unto their gods, but to no avail. The record doesn't say that Jonah prayed. Why didn't he? Can we pray and obtain what we ask for, and yet, be disobedient to God? No, a thousand times no. These men were wicked men, sinners who did not profess to serve the living God. Nevertheless, they recognized an all powerful being who could bring the tempest and the calm upon the deep.

They cast lots to find who was the cause of the storm, and the lot fell upon Jonah. How disobedient Jonah must have felt! And the mariners became exceedingly afraid of so mighty a God. Finally they yielded to Jonah's plea and cast him into the sea. Then the sea became calm.

In my last article, "Is America Christian?" I tried to point out some of the modern day evils that are existing in this fair land of ours. Evils with which the church must contend if we are to accomplish our mission in the world, to live and teach the gospel of Christ that others might be saved from their sins. Our prog-

ress has been very slow, and the evils seem to be increasing steadily. What are we going to do about it? Whose fault is it?

Jonah's mission was to preach repentance to the Ninivites: our mission is "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." (Matt. 28: 19-20.) This is the greatest mission and the greatest promise God ever gave man. Are we capable of fulfilling that mission? Can we be worthy of the reward?

God sent Jonah to preach to sinners: so did He the church. Are we trying to run away from God by partaking of worldly lusts and being overcome by them or are we letting our lights shine and going courageously ahead. Those that heard Jonah repented. Do those who hear us repent and come to God or do we all go to worldly amusement, neglect church services, and spend our substance for that which is not bread? I trust

that we are letting a Christian light shine true and bright.

But, if after we have done all that lies within our power, those in sin do not respond, God shall be the rewarder to give every man according as his works shall be. For in these latter days perilous times have come. Men and women in general do not seek nor obey God. Although we live in a land of Bibles, many are still willingly ignorant of the great truths of God's word, the joy of the faithful, and the regret that awaits the wicked.

When the lot is cast at the last day how will it fall upon you and I? Will we be cast into the great sea of burning brimstone where there will not so much as be a whale to deliver us, where we will repent and pray throughout the ceaseless ages of eternity to a God who has turned a deaf ear, or will we hear those exceedingly beautiful words of our master, "Well done thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." (Matt.

25:21.)

The door of opportunity is open to us NOW. Let us take God at His word, love, serve, and fear Him, for each individual must give an account of himself to God at the last day whether his deeds have been good or evil.

Oakland, Md.

### GENERAL CONFERENCE PREACHING PROGRAM

June 1st to 4th Inclusive

Saturday Evening.....	L. W. Beery
Sunday Forenoon	
Sunday school.....	Luke 9:46-62
Steadfastness.....	J. P. Robbins
Sunday Afternoon	
Faith .....	A. G. Fahnestock
Reconciliation.....	M. S. Peters
Sunday Evening	
Righteousness.....	Melvin Roesch
Monday Forenoon	
Conscience.....	Vern Hostetler
Repentance.....	James Kegerreis
Monday Afternoon	
Baptism for Remission of Sins	
.....	Wm. Root
Peace.....	Henry Besse
Monday Evening	
Gift and Work of the Holy Spirit	
.....	B. E. Kesler
Regeneration.....	H. E. Andrews
Tuesday Forenoon	
Consecration.....	H. I. Jarboe
Courage.....	Millard Haldeman
Tuesday Afternoon	
Prayer .....	Herbert Parker
Hope.....	George Replogle
Tuesday Evening	
Consistency.....	L. B. Flohr

### BUSINESS FOR GENERAL CONFERENCE

Answer to the Query from the Pleasant Home congregation 1940 General Conference Minutes, section 17:

After advice and prolonged study of the problems involved in this query, we do not think it advisable to adopt it.

General Mission Board:  
Harry Andrews, Sec.  
Howard Surbey.

### RELIEF AND RECONSTRUCTION

We the committee appointed at the 1944 General Conference to study and report to General Conference as to the possibility, suitability and means of our engaging in relief and reconstruction work after the war, have attempted to study this question from all angles, and as a result of our investigation, make certain recommendations: In making these recommendations the following facts have been taken into consideration by your committee:

1. The need is immediate and urgent. Newspaper accounts of suffering and distress have not been over-



drawn. Malnutrition, exposure, lack of shelter, and pestilence are the rule rather than the exception.

2. Our volume of help would not be sufficient to justify the establishment of an organization which would duplicate the work of units already on the field and function in an acceptable manner. It is also doubtful if we could establish evidence of financial and other responsibility in order to be separately accredited with the authority and obtain permission and passports.

3. We need to consider our own economy. We still have our own Civilian Public Service program to consider and the further needs of this program cannot be predicted owing to the possibilities of Congressional action on the question of future conscription.

4. Notwithstanding items numbered 2 and 3 above, an approved outlet should be provided our membership through which our individual or collective gifts might be forwarded. We believe that it is better to forward our donations in a manner which denotes union of sentiment than to declare

no definite policy and have gifts moving through promiscuous channels.

We therefore recommend:

1. That the Dunkard Brethren church reaffirm its determination to accept the Christ-given responsibility to alleviate the suffering of God's under-privileged children.

2. That it be the declared policy of this Conference to encourage and approve gifts of money, clothing, bedding and transportable foodstuffs to those who are in need, that such donations be prepared immediately and continued to the limit of our means until such a time as the needy people have had opportunity to rehabilitate themselves.

3. That our donations be forwarded through the medium of the Mennonite Central Committee, which organization has agreed to accept responsibility for distribution of our gifts.

D. W. Hostetler  
 Kyle T. Reed  
 Ord L. Strayer  
 Committee.

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A Christian's life is the world's Bible.

# ITEMS OF BUSINESS FOR GENERAL CONFERENCE

## From District No. 1—1946

1. Query: We, the Northern Lancaster County congregation, ask General Conference through District Meeting of 1945 that Sec. 5 of Art. IV on page 3 of the Polity Booklet, be changed so as to receive into fellowship such as have been baptized by trine immersion, and who confess the Faith identical to ours, but due to their affiliation, are no longer permitted to fully practice their faith.

Answer: Unanimously approved and sent to District Meeting.

Answer by District Meeting: That this query be placed in the hands of a committee of three, Elders A. G. Fahnestock, Lewis B. Flohr, and J. L. Myers to study and formulate an answer to be presented to the next District Meeting.

Report: We, the committee appointed by last District Meeting to formulate an answer to the query from Northern Lancaster County Congregation on receiving members on former baptism by trine immersion,

submit the following:

Answer: Decided that we receive into membership such as have been baptized by trine immersion for the remission of sins, who had confessed at that time the faith such as ours and who have since continued therein, and who accept the faith, on instruction, as held by the Dunkard Brethren.

This decision does not repeal the General Conference decision of 1930 on baptism, but in effect is amendment thereto.

A. G. Fahnestock,

J. L. Myers, Committee.

Action by District Meeting of 1946: Passed with its answer to General Conference.

2. Query: We, the Waynesboro Congregation, ask Annual Meeting through District Meeting that District Mission Boards be authorized to care for the mission work in the Districts that the General Mission Board is not able to take care of.

Answer: Request granted. Passed to District Meeting.

Answer by District Meeting: That this query be placed in the hands of a

committee, Elders Ray S. Shank, Lewis B. Flohr, and W. H. Demuth, to study and report to the next District Meeting.

Report: 1. In our investigation, we find the description of the work assigned to the General Mission Board in minutes of General Conference, 1931, page 3. We further find request from that Board for contacts in the districts through whom and with whom they might work, which was granted by the General Conference, Minutes of 1935, page 8, query 15.

2. Careful examination of the minutes and general inquiry do not show evidence of contacts having been established by the respective Districts, and the matter apparently was never followed up by the General Mission Board.

3. In view of the foregoing, and to effectively cover the working situation of the General Mission Board and the Districts, we recommend the following:

Answer: That the membership of the General Mission Board be increased to eight, two from each of the four Districts. The term of

office shall be arranged that for each District only one shall expire in any year, two expiring in 1947, three in 1948, and three in 1949. Thereafter the term of office shall be uniformly three years.

Ray S. Shank,  
Lewis B. Flohr,  
W. H. Demuth,  
Committee.

Action by District Meeting of 1946: Passed with its answer to General Conference.

3. Query: The Vienna Congregation, District No. 1, Dunkard Brethren church, asks General Conference through District Meeting of 1946 to appoint a committee of three Elders to revise the Church Manual to conform to the decisions of General Conference, and to recommend such additional changes to General Conference as they may deem needful.

Answer: Request granted.

Passed to District Meeting with its answer.

Action by District Meeting: Passed to General Conference with request that an estimate of cost of printing Manual be supplied



also.

4. Query: The \*Vienna congregation, District No. 1, Dunkard Brethren church, asks General Conference through District Meeting of 1946 to decide that transgressors, to restore themselves to membership in the church, shall acknowledge their error, ask forgiveness of the Church, and promise thence forth to live faithfully to their vows.

Answer: It is so decided. Ministers and Elders, when given the charge into their respective offices, are to be instructed to so require of transgressors.

Passed to District Meeting with its answer.

Action by District Meeting: Passed to General Conference.

5. Query: Believing that our members in general and the younger members in particular would be benefitted by more Bible study than at present prevails, we, the Waynesboro Congregation, ask District Meeting of 1946 to ask General Conference to devise ways and methods for obtaining more study of the Bible.

Answer by Congregation:

We approve the purpose sought, and ask General Conference to appoint a committee of three brethren to study the proposition and report to next General Conference, with recommendations.

Passed to District Meeting with its answer.

Action of District Meeting: Passed with its answer to General Conference.

6. District No. 1 requests that General Conference of 1947 be held in that District. Lewis B. Flohr, Moderator. David Ebling, Reading Clerk. Ray S. Shank, Writing Clerk.

#### Query From Second District

In order that the Dunkard Brethren church may help and encourage its loyal members, who have given their time in Civilian Public Service, to get started in Civilian Life; the Plevna Congregation asks General Conference through 1946 District Meeting, to adopt the following plan or something similar.

1. That any member who has spent three years or more in C. P. S. may borrow from the Trustee Board one thousand dollars (\$1,000) for 5 years without interest.

2. Any member who has spent less than three years in C. P. S. may borrow in proportion to the time spent.

3. This loan can only be secured after discharge and henceforth must be applied for not later than one year after discharge to be valid.

Answer by District Conference: We pass this paper and recommend that General Conference either accept this plan or devise a more suitable one to go into effect immediately.

#### Query From Fourth District

The Wenatchee Dunkard Brethren church in regular council assembled does hereby petition, General Conference of 1946 through District Conference of the Fourth District assembled at the Pleasant Home Congregation at Ceres, Calif., Nov. 14th to 17th, to ask all congregations located in the first, second, third and fourth districts to file a statistical report of all their congregations to the respective District Conferences of all their membership as follows:

No. of Elders.

No. of Ministers.

No. of Deacons.

No. of members received by baptism.

Received by letter.

No. members relieved by letter.

No. taken by death.

No. relieved by disfellowship.

Total No. in church.

And that said statistical report be sent to General Conference and be included in the G. C. report.

Answer by Wenatchee Church: Passed to District Conference.

Answer of District Meeting: We so decide and pass query to General Conference.

#### COMMITTEE REPORT

Report of committee to prepare an answer to Query No. 3, item 18, Minutes of General Conference, 1944:

Answer: A query, to be considered as having an answer, must bear a statement of approval of the purpose sought. Action on a query by simply "passing" it does not constitute an answer.

2. Polity booklet, page 18, has General Conference rules headed: Rules for General and District Conference; Item 4, page 17, reads: District Conferences

are governed by such rules as may be deemed most suitable to their needs. We recommend the omission of the words "and Districts" from the heading of rules on page 18, so that Districts may admit queries without answers, and thereby also eliminate the conflict between the items cited.

D. W. Hostetler.

Lewis B. Flohr.

A. G. Fahnestock.

### RECOMMENDATIONS TO GENERAL CONFERENCE OF 1946 FROM SUNDAY SCHOOL BOARD

In order to encourage and maintain the greatest degree of interest and unity in our Sunday school work, we, your committee recommend the following:

1. That a new S. S. Board be appointed by the General Conference to take the place of the present Board, who have already served unusually long terms.

2. That the Conference, for the benefit of the Board, state her preference of S. S. lessons from the following:

(1) For Adult Lessons—

(a) The Board's selected texts and subjects from miscellaneous books and

chapters of the Bible.

(b) The study of the Bible by consecutive chapters without subjects.

(c) Any other series or plan of lessons the Conference may have to suggest.

(2) For Primary Lessons—

(a) Bible story lessons and subjects miscellaneously selected by the Board.

(b) Graded lessons published by other denominations.

(c) Same lessons as adults use.

(3) That, (if deemed advisable by the conference), the Board contribute to the Monitor from time to time such material as may be expedient and helpful to the S. S. work of our Brotherhood.

Signed by the Board:

Theo. Myers

Frank Surbey.

Wm. Root.

### GENERAL CONFERENCE FINAL

Are you coming to General Conference? If not why not? If you cannot attend will you earnestly pray for the guidance of the Holy Spirit, that our church may better fulfill its mission in the world?

Those coming from the west by train take the Union-Pacific to Boon, Iowa. Those from the east



take the Hiawatha from Chicago, Ill., to Perry, Iowa. Leaves Chicago at 12:45 p. m., arrives at Perry at 6:53 p. m. There will be someone at these stations to meet you.

Those coming by bus come direct to Dallas Center. Those driving take Route 64 and the signs will direct you to the church.

Address all correspondence to anyone at the Conference in care of Orville Royer, Dallas Center, Ia.

Arrangements Committee:

J. W. Fiscel,  
Paul S. Moss,  
Orville Royer.

## NEWS ITEMS

### CERES, CALIF.

We met on Saturday, April 20, to enjoy another love feast together. At 2:30 p. m. the examination sermon was preached by Elder Harry Andrews, assisted by Elder M. S. Peters. Bro. Peters officiated in the evening service.

Bro. Whistler from Texas was with us, also Bro. and Sister Paul Blocker from Glendora, Calif. We were very glad for their presence with us. Although some were not able to be with us on account of sickness and others away visiting.

We had a very enjoyable meeting together, and feel that the Spirit was with us.

There were services morning and evening on Sunday.

We ask an interest in the prayers of God's believing children in our behalf that the work at this place may prosper.

Mina Andrews.

### NEWBERG, ORE.

The Newberg Dunkard Brethren met in regular council April 13th at 2:00 p. m. with our elder, E. L. Withers, in charge. Elder Galen Harlacher read Col. 1, and lead in prayer.

Delegates to our District Meeting were chosen as follows: Galen Harlacher, Bro. Myers and Elias Spurgeon. We are looking forward with joy to our District Meeting which is to convene here at Newberg, the third week in June if the Lord is willing.

We are glad to know there still are some who are seeking for the good old gospel way, that narrow and strait road that leads from earth to glory, where we can meet our Savior face to face and ever be with Him and behold him in His Glory. "We shall know Him by the print of the nails in His hands."

It was decided to send another \$50 for relief. An offering was taken amounting to \$25.25. Let us watch and pray more earnestly that we enter not into temptation and for the saving of souls.

Mollie Harlacher, Cor.  
315 W. Sherman St.

### SHREWSBURY, PA.

The Shrewsbury congregation met in regular quarterly council April 1st at 7 p. m. The meeting was opened by the writer, reading II Thess. 2, and prayer by John McWilliams.

The furnace committee reported that they canceled the order for a second hand burner and the committee was continued.

One letter was granted. We decided to hold singing school each

Wednesday evening with H. K. Marks, teacher.

The report of deacons was heard and some admonition given by our elder.

Church officers were elected and arrangements were made for our love feast which will be held May 26th to which all are invited.

Delegates were chosen for district meeting as follows: J. L. Myers, H. K. Marks; alternates, John McWilliams, Frank Miller and C. M. Stump.

Closing prayer by Frank Miller.  
C. M. Stump, Cor.

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### SWALLOW FALLS, MD.

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On Nov. 6, 1945, we met in a special called council for the purpose of electing a presiding elder as our former elder was locating in another district. We had with us at that time Eld. Ray Shank of Mechanicsburg, and Elder L. B. Flohr, of Vienna, Va. Bro. Shank opened the meeting in the usual manner. Bro. Flohr then took charge. A vote was taken for a presiding elder, and the lot fell upon Bro. Shank. Bro. and Sister Taylor's letters of membership were also granted them at this time.

On March 23rd at 2 p. m. we held our regular quarterly council singing hymn No. 210 after which Bro. Mellott read Eph. 5, and led in prayer. Bro. Shank then took charge of the meeting.

Several items of business came before the meeting. We voted for a minister to hold a series of meetings sometime this fall. Announcements will be made later. We talked over finishing the painting of the church on the outside and de-

cided to paint it inside if we can get the help to do it. Delegates to District Meeting were chosen. An offering of \$10.00 was taken to be sent to District Meeting.

All business was taken care of in a Christian manner and the meeting came to a close by singing hymn No. 423, and prayer by Bro. Shank.

Ruth M. Snyder, Cor.

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### IN MEMORIAM

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In loving memory of dear wife and mother, Mrs. Ida C. Throne, who passed away two years ago today, April 18, 1944:

Far from us she faded slowly,

Growing day by day more frail,  
Bearing sweetly all the suffering,  
Without murmur, without wail.

No, you're not forgotten mother dear,

Nor shall you ever be;  
As long as life and memory last  
We will remember thee.

H. A. Throne,  
Mr. and Mrs. L. H. Martin  
and Family.

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### CORRECTION

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April 15 Monitor, page 6, last line and page 7 first line should read: "The nature that we feed will be victorious."  
—Editor.

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### WAYNESBORO, PA.

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We, the Waynesboro congregation held our council meeting on Saturday evening, March 9th, with our presiding elder, L. B. Flohr, in charge.

The meeting was opened by the

singing of a hymn after which Bro. Flohr read a portion of scripture and led in prayer.

Church and Sunday school officers for the following year were elected. We decided to hold our spring love feast on Saturday, May 4th, beginning at 1:30 p. m.

We ask an interest in your prayers that much good may be done here at this place.

Winona M. Lewis, Cor.

### WE ARE PASSING AWAY

J. P. Robbins

When I get old and feeble  
And I cannot see my way;  
I'll depend on you to lead me  
On the straight and narrow way.

I know that I am coming to the  
time

When I shall quit this life,  
And leave the world with all its  
crime,  
And all its woes and strife.

I know that I am coming to the close  
Of life's long weary day;  
And I feel sure that no one knows  
When we shall go away.

But this I know it won't be long  
That here I'll have to stay;  
So while I'm here I'll sing a song  
To cheer some one along the way.

So in the evening twilight  
I'll face the close of day;  
And close my eyes in slumber  
And wait the coming day.

And as the sun is setting fast  
In yonder western sky,  
To the close of day I have come at  
last  
And to all I say good bye.

And when I've closed my eyes in  
death,

And my lips in death are sealed,  
My prayer will be in my last breath,  
God's will to you may be revealed.

So when this mortal clay of mine  
Is laid beneath the sod,  
Just you remember my dear friends  
I've gone to be with my God.

So in the first resurrection  
I hope to have a part;  
To be with my redeemer  
Is the desire of my poor heart.

O won't that be a glorious time,  
A thousand years here to reign;  
Where all will be a peace sublime  
Without an ache or pain.

So now my friends will you prepare  
To meet your Savior, too?  
And then with us that joy to share  
I want you now to do.

When we've been there ten thou-  
sand years,  
Bright shining as the sun;  
We've no less days to sing God's  
praise,  
Than when we first begun.

### FATHERS, TAKE NOTICE

Mothers, Be Merciful!

Mothers: Surely, you love  
that precious little girl,  
that blooming bud of hu-  
manity that God has so  
graciously entrusted to your  
care.

Taking it for granted that  
you do really love your child,  
would you knowingly and  
willfully endanger her very  
life, as well as her future



happiness by sheer carelessness on your part?

Of course, every true mother will answer at once (almost indignantly), "No, indeed, I would not think of such an absurd thing!"

Then mother, will you seriously consider the following:

That many mothers today, even during the cold winter season, are actually sending their little tots out on the street and even to school, without enough clothes on to protect their poor little shivering limbs from the biting cold, on even frosty mornings—while their little brothers have good, warm clothes.

Only the other day, a little half-clad tot in the downtown shopping district, was actually crying, and saying, "I am cold!" while the comfortably dressed mother, unheedingly, was very likely taking her own time in making purchases.

After reading this—if mothers persist in this inhuman practice, would it be any wonder if God in mercy took their little one home to be with Him? Surely, we see that Scripture fulfilled, where it says, "Without natural affection." (II Tim.

3:3). For, how can a true mother knowingly see her own flesh and blood suffer unnecessarily in this way, and continue to do so, if she has natural affection for her child?

We understand that an article appeared in a recent publication stating that the hospitals all over the land are receiving many cases of children, which as it is claimed, was the result of this bare-leg fad which is sweeping the country. The writer himself saw a (sleeveless) beautiful young girl serving at a soda fountain, the poor thing having at this time such a deep cough that it seemed that she was a fit subject for quick consumption.

#### Grave Danger!

Parents, do you realize the grave danger that there is of your half-clad child contracting pneumonia? Only recently two little girls died in this way, one of whom was a child of a poor family. She passed away before medical aid arrived.

Even if there were no danger of serious illness, surely you do not wish to see your poor, little helpless child, actually suffer unnecessarily with the cold, to

cater to a style that should forever be banished from civilized society!

### The Greatest Danger

While the foregoing is surely enough to arouse the thinking parent to action, yet, there is another danger far more grave, namely, this half-nude style which will surely tempt young boys along the line of impure thoughts. And, sad to say, this same unchaste manner of clothing your little girl, naturally engenders a spirit of immodesty in her.

Think of little girls standing on their heads, just the same as boys, and having no thought whatever of its being improper! Truly, it would seem that modesty is getting to be almost an obsolete term in many families. My wife witnessed a school girl in Philadelphia, standing on her head for such a long period that she actually feared for the child.

We see today that many successful fishermen use live bait, and surely the devil is baiting his hook with live bait in the form of these poor, little innocent, helpless girls; because if they have no modesty, what an easy thing it is for them to take another step downward

and land—where? Well, we will let the parents answer this question.

### Humane Officers, Attention

Inasmuch as we have laws to prevent cruelty even to animals, should not humane officers investigate these cases of cruelty to little children?

### Dog Sweaters

It is almost unbelievable that people today will actually buy a sweater for a dog, while half-clad children are suffering with cold!—W. M. Bowen. Selected by O. D. Yoder.

### EVILS RESULTING FROM HOME AMUSEMENTS

We clip the following from one of our exchanges. What this gambler has to say about gambling being fostered in so-called Christian homes should go home to every home where card-playing is practiced. But our meditations should not stop there. Every effort made in homes to foster amusements of any kind to keep children from going into the world to practice them is simply educating them for the sporting world after the home amusements

become too tame for them. The ideal Christian home seeks to foster the joy of the Lord rather than the amusements appealing to the flesh.—Editor.

A newspaper some time ago quoted a message from the lips of a converted gambler, at one time the proprietor of 36 gambling houses in New York City, to the effect that all he policemen in the world could not suppress gambling. He said:

“The fault doesn’t lie with the underworld. The underworld is a result. The fault lies with the homes—with the home life of church members. There’s where the recruits for the city’s hell-holes are prepared. During the twenty years I was in the game I found that about all the men and women who filled my houses and bet themselves to ruin were the product of the home where card playing was encouraged. It’s across the friendly poker table or in the bridge game that Satan puts his fiery brand on the young men and women of America. It’s in the so-called Christian homes that the gambling fever begins. The underworld isn’t trying to drag

innocents down. It doesn’t have to. The homes are turning out more recruits than they can possibly handle. They can’t be chased back with an axe. They’ve been given their education by their parents. They’ve got their worldly wisdom at the dances, card parties and other social diversions which feature modern social life. There is nothing in the underworld that can furnish them any surprises and they are more likely to start a redder one of their own.”—Christian Victory Magazine.

#### HEBREWS 12:1-2

“Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. Looking unto Jesus the Author and Finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of God.”

These verses suggest many beautiful thoughts, and amongst the outstand-



ing is the thought of separation from worldly allurements. "Lay aside every weight."

Baggage or weights may be necessary but those that hinder should be laid aside.

In our travels we soon learn to lay aside all but the necessary. These words suggest that there is a certain weight or sin that has fastened itself more firmly in our nature than others, and will "beset" if we do not lay it aside.

These verses are the picture of a foot race, where contestants are contending earnestly for the prize.

In order to run successfully we need to run light, lay aside the extra weights.

Let us note some of the weights that may hinder in the race.

First. Money or desire for wealth. Many in this day are overcome in their desire for riches. Misappropriated wealth has caused the misery this world is in now. Hunger, lack of clothing, shelter and intense bodily suffering is the cry everywhere.

Money is the god of many.

Second. Worry, worry. In this day of hardship countless thousands are worrying

over conditions as they are and perhaps over conditions that will never come. Paul says, "Be careful for nothing." Not reckless, indifferent, but carefree in the Lord.

An old lady said, "My life is full of troubles that never come." How oft in the storms of life the cargo is overweighted with cares or worries. Imaginary woes are but image-notions.

Third. Grudges or jealousy. Ill will or hatred with an unforgiving spirit will retard the progress of any believer and cause defeat in the end.

Fourth. Another weight may be the old man, sin in the flesh, carnality. It is that touchy, grouchy nature, that causes the defeat of many.

Fifth. Evil habits are besetting sins. Habits once fixed become a part of man and may cause a desperate struggle to lay aside.

The next rule is to "run." "Go." Not at the count of number but at the word. Man needs to strip for the race and then run. A certain minister was asked what was necessary to Christian victory and answered by saying, "Lay aside weights,

then run." What next? "Run." What next? "Keep on running."

Man is not to turn from side to side, neither look back, for in so doing pace is lost.

This old world is a great amphitheater in which every Christian is running with the eyes of heaven, hell and earth turned watching the outcome.

Our eyes must be kept on the goal. Look ahead. "Looking unto Jesus." Brother, you cannot afford to lag behind. Wake up. Press on, stay by.—Gospel Banner.

#### ADULT SUNDAY SCHOOL LESSONS

Apr. 7—Luke 7:1-23.  
Apr. 14—Luke 7:24-50.  
Apr. 21—I Cor. 15:1-34.  
Apr. 28—Luke 8:1-21.  
May 5—Luke 8:22-40.  
May 12—Luke 8:41-56.  
May 19—Luke 9:1-22.  
May 26—Luke 9:23-45.  
June 2—Luke 9:46-62.  
June 9—Luke 10:1-20.  
June 16—Luke 10:21-42.  
June 23—Luke 11:1-26.  
June 30—Luke 11:27-54.

#### PRIMARY SUNDAY SCHOOL LESSONS

Apr. 7—Sacrifice For God. Gen. 22:1-19.  
Apr. 14—Rebekah at the Well. Gen. 24:1-67.  
Apr. 21—Jacob and Esau. Gen. 27:

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Apr. 28—Jacob's Dream. Gen. 28: 10-22.  
May 5—A Kind Meeting. Gen 33: 1-20.  
May 12—Joseph the Dreamer. Gen. 37:1-11.  
May 19—Jealousy and Envy. Gen. 37:12-36.  
May 26—Joseph Interprets Dreams. Gen. 40:1-23.  
June 2—Joseph and Pharaoh. Gen. 41:1-36.  
June 9—Joseph Advanced. Gen. 41:37-57.  
June 16—Remorse of Conscience. Gen. 42:1-38.  
June 23—Judah's Humble Plea. Gen. 44:14-34.  
June 30—Returning Good For Evil. Gen. 45:1-28.

# BIBLE MONITOR

Vol. XXIV

June 1, 1946

No. 11

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## THE TRUTH OF GOD

### Part 7

In this series of discussions pertaining to the truth of God as revealed in the gospel of our Lord Jesus Christ we have made the assertion that the New Testament scriptures constitutes the truth of God for men in this dispensation. This fact is so clearly revealed that perhaps all who profess to be Christians will admit this to be sound doctrine. This being the case we understand then that what is taught in the New Testament is the word of God, that it is essential to our salvation and well being here and in the world to come. We also recognize the fact that on the day of judgment we will be judged by this law, the Gospel of Christ. "He that rejecteth me, and receiveth not my words,

hath one that judgeth him: the word that I have spoken, the same shall judge him in the last days." (Jn. 12:48.)

In the light of these facts let us see now just how organized Christendom stands in our time. We have pointed out in these columns a number of the teachings of the gospel that are so clearly given that a little child can understand them, yet they are being deliberately ignored or rejected by most of the professing Christian churches. In the beginning of this discussion we pointed out the fact that when Pilate tried Christ and asked the question "what is truth?" He knew what the truth was yet he deliberately violated this knowledge.

Just so it is in our time. These violations of scriptural teachings are not so much because people in the



churches are ignorant of what the Bible says, but because they deliberately reject the truth and refuse to obey it. The times are upon us that Paul warned of, that not many of the churches will endure sound doctrine and in order to avoid it they have heaped to themselves teachers having itching ears (the hireling ministry) who love the praise of men, and these man-made false teachers have turned the people away from the scriptural teachings that they dislike, and have supplied them with fables, teachings and practices that violate the scriptures and appeal to the carnal nature of the unregenerated worldlings who have taken over the controlling influence of organized Christendom to a large extent. This transition has been going on long enough that now the pressure of the prevailing sentiment is so great that there are few that have the spiritual power and courage to defy the multitude and proclaim the unadulterated gospel of Christ.

Then again, Pilate brought up the subject of Jesus being the king. That

was the vital issue that was at stake in the trial of Jesus, whether he was the Son of the living God and the promised Messiah. Friends this is the vital point that is at issue in this great conflict in the church. Is Christ our king, our Savior, our Redeemer and is his gospel a saving gospel? Is Christ and his word of truth supreme in our lives or are we going to accept the theories and ideas of men which are miserable fables? These are the vital points that are at issue in this matter of dealing with the scriptural teachings as given by Paul and others, and you will either live or die eternally as to the decision that you make in this matter. Every one must sooner or later take his stand on one side or the other and choose between "Christ and Antichrist."

It is of interest to notice the attitude of the multitude toward Christ and his gospel. "I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. . . . But now ye seek to kill me, a man that hath told you the truth, which I have heard of God; this did not

Abraham." Here we have evidence of the prevailing sentiment of those who were supposed to be the people of God (Abraham's descendants). As Jesus went about preaching the gospel such bitter opposition arose that he was singled out as the object of a murderous hostility that eventually nailed him to the cross. Why did the people treat him thus? Because he was faithful in his mission to the world and bore witness to the truth of God.

In like manner, John the baptist, Stephen, Paul and others of the early church suffered martyrdom because they defied the multitude and steadfastly bore testimony to the word of God.

Now let us bring this matter right down to our own time. We have pointed out in this discussion various teachings of the scriptures that are being deliberately ignored and violated by many of the professing Christian churches of our time; so much so that these teachings are a matter of scoffing and ridicule. Now let some preacher in a church rise up and point out some of these violations of scrip-

ture in his church and preach what the word of God says and see what happens. That same malicious and satanic spirit that attacked Christ and his apostles will at once move the multitude to silence such an one and bar him from the staid assemblies of the church.

Or let some lay member who sincerely studies the gospel and finds a violation of the scripture in his church, raise his voice against the error and try to show others the way of truth and see how quickly he will find himself the subject of scoffing and ridicule to be cast asunder by the church.

Readers what is this an indication of? It only goes to show how strongly that satanic spirit, that spirit of antichrist, is entrenched in organized so-called christianity in the time in which we live.

This is an alarming truth that should stir every man of God to action in bearing witness to the truth of God.

This is an hour in the history of the world that calls for men of faith, conviction, and courage to arise in the power of the Holy Spirit,

## BIBLE MONITOR

West Milton, Ohio, June 1, 1946

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Ray Shank, Mechanicsburg, Pa., Associate Editor.

James Kegerreis, Strausstown, Pa., Associate Editor.

challenge and defy the multitude and herald the gospel of Jesus Christ which is the truth of God to an apostate and decadent church which is in fellowship with the world and in league with the spirit of antichrist which is driving men into a vast worldwide system of godlessness from which there is no escape save through Jesus Christ our Lord and his gospel.

Live to explain thy doctrine by thy life.—Prior.

## A LEGAL REASON

J. D. Brown

## Text I Peter 3:15

Giving a legal reason for our faith and practice. I do hope that every brother and sister in the Dunkard church is able to give to every one that asketh a reason for that hope which is in them. A good Bible reason for being a member of the Dunkard Brethren church.

I have learned that there are lots of people in different churches that are unable to give a reason why they are members of their own church, simply because they have no real Bible reason.

Our hope is in proportion to our reason, if we have a legal reason then we have a perfect hope; if our reason is supported by the gospel, then we have a legal reason.

If we as a church have a reason we cannot support by gospel then our reason is not perfect. We have a perfect gospel, if our reason is supported by gospel then we have a perfect hope.

Jesus said I am the way, no other way under heaven given among men whereby



we may be saved, I am the door, by me if any man enter in he shall be saved.

Jesus the legal way—if we follow him we will have a legal reason for a perfect hope. Paul realized this when he wrote his final instructions to the Ephesian church. (Eph. 6:10-17.) Finally my brethren be strong in the Lord, and in the power of his might.

Strength is produced by faith. We must believe Jesus Christ is the Son of God, and that he brought from heaven a saving gospel.

Paul said I am not ashamed of the gospel of Jesus Christ, for it is the power of God unto salvation. It saves all those who have a gospel reason for their faith and practice.

The power of his might. Jesus said, all power is given unto me both in heaven and in earth, power to save men that live in harmony with his gospel, power to cast out devils, power to control nature, power to destroy death.

Put on the whole armor of God, the entire gospel, men live not by bread alone, but by every word that proceedeth out of the mouth of God. Not a part of the

gospel, there are no non-essentials there, but strict obedience to God's word.

(Matt. 5:19), "Whosoever therefore shall break one of the least of these commandments, and teach men so shall be called the least in the kingdom of heaven, but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

Having your feet shod with the preparation of the gospel of peace, that ye may be able to withstand in the evil day, when you will be tested and tried by the evils of this world. We are not of this world, the world will test us, Jesus said I have chosen you out of the world therefore the world hateth you.

If we travel with the world we will be condemned with the world, (Cor. 11:32). People can not give a legal reason for their hope that travel with the ungodly. (Jas. 4:4.)

Whosoever therefore will be a friend of the world is the enemy of God. (II Cor. 6:14:18.) Here Paul says the church and the ungodly world doesn't fellowship any more than light and darkness.

Above all, take the sword of the spirit which is the word of God. When we do that, then we are prepared to give a legal reason for the hope within us.

Poplar, Mont.

### HEDGE BREAKING

Laura E. Kulp

Whoso breaketh an hedge, a serpent shall bite him. (Eccl. 10:8.)

A hedge is some kind of shrubbery or small tree planted around a plot of ground to enclose it for a special use. A hedge is for protection. It protects only that which is within it and it is the means of keeping out all that would destroy or mar the beauty of that within.

It is not the purpose of this article to describe a fertile spot of ground, or some delightful summer resort hedged about with beautiful shrubbery, but to remind us of the hedge that God in His infinite wisdom has placed about the Christian as he journeys through this world wilderness of sin.

The Christian is in the world but not of the world. His citizenship is in heaven.

Heaven is his goal, and Satan is his opponent. Satan uses every way and means to deceive the Christian, but God has in a most wonderful way provided hedges about those who have been born into His kingdom, and of this Satan himself is aware. (Job 1:10.) As the Lord placed a hedge about Job, so also has He placed a hedge about the Christian.

This hedge is made up of seven things: Christian fellowship, prayers of the saints, the ministry of the saints, the ministry of angels, the Holy Spirit, the Word of God, church leaders, and the church.

1. The Church. — The church is a body of believers in Christ who have been called of God to come out from among the world and to be a peculiar and separate people from the world. It provides a spiritual home for God's called-out ones where they are nurtured, safeguarded, and protected from the evils of the world, as they follow and obey instructions in righteousness.

Only those within the hedge are protected. "Blessed are they that do his commandments, that they may

have right to the tree of life;" but "whoso breaketh an hedge a serpent shall bite him." (Eccl. 10:8.)

2. Church Leaders. — In instituting the church God ordained church leaders and gave them power and authority to rule over the church. They are the instruments through which God works in carrying on His work in the church.

In Matt. 16:19, Jesus said to Peter, "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." In Matt. 18:19, the same power and authority was bestowed upon the apostles or church leaders, as the preceding verse refers to the church. "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you." (Heb. 13:17.)

It would indeed be unprofitable for any individual to refuse to follow the guidance of those whose

object it is to promote their salvation by obeying God to whom they are accountable.

When individuals refuse to follow the guidance of Spirit-filled leaders who point out to them their duty and the way of life it not only grieves them, but God also, and is injurious to such individuals, and they make themselves liable to God's punishment. Disobedience to church leaders, and to church rulings based on God's word is disobedience to God and is hedgebreaking, as is also disobedience to His Word, "and whoso breaketh an hedge, a serpent shall bite him."

Satan, the serpent that bit our first parents in the Garden of Eden when they disobeyed God's command, bringing upon themselves both physical and spiritual death, is the same serpent that is biting headbreakers today. The serpent's bite has a blighting effect. It mars the beauty of Christian living, checks spiritual growth, prevents fruitbearing, and blasts the happiness of every individual that is bitten.

Disobedience always brings sorrow, and if not repented of it will finally end



in spiritual death and eternal banishment from God's glorious presence.

3. The Word of God.—“Thy Word is a lamp unto my feet, and a light unto my path.” (Psa. 119:105). Light dispels darkness. Jesus said, “I am the light of the world.” The true Christian walks in that light, and its penetrating rays light his pathway that he may see how and where to walk through a sin-darkened world lest he stumble and fall.

The Word is also the Christian's Guide-book, uttering loud notes of warning, and pointing out the dangers, the snares, and the pitfalls Satan has so cunningly placed along the way to deceive Christian men and women on their pilgrimage from earth to glory.

To hide God's Word in the heart is a mighty fortress against sin. “Thy Word have I hid in mine heart, that I might not sin against thee.” (Psa. 119:11.)

The Word is the mighty weapon with which Jesus conquered Satan in the wilderness temptation by saying, “It is written,” and the Word accompanied with

watching and praying are the Christian's victory weapons for today. Be sure to follow your Guide-book as you cross life's tempestuous sea, and when life's sunset hour comes you will find yourself safely anchored in that calm, peaceful harbor of eternal rest to be forever with your Lord.

4. The Holy Spirit.—When Jesus was about to leave His sorrowing disciples, He said unto them, “It is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I depart I will send him unto you.” (John 16:7.) According to promise, the Holy Spirit was sent after Jesus' ascension to heaven.

Today, instead of Jesus being present in person at one place only, He is everywhere present in the person of the Holy Spirit to comfort, to teach, to reprove, to guide into all truth, to convict, to testify of Jesus, and to bring to remembrance God's Word, which is the bread and water of eternal life. “Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.” (Eph. 4:30.)

5. The Ministry of Angels

—“The angel of the Lord encamped round about them that fear him, and delivereth them.” (Psa. 34:7.) For illustrations of deliverance, see Dan. 3:16-28; 6:13-23; Acts 5:17-23.) When Jesus won the victory on the Mount of temptation, angels came and ministered unto Him. (Matt. 4:11.) Again, when He was wrestling in prayer in dark Gethsemane “there appeared an angel unto him from heaven strengthening him” (Luke 22:43). Angels are ministering spirits, sent forth to minister for them who shall be heirs of salvation” (Heb. 1:14).

#### 6. Prayers of the Saints

—In Acts 12:1-17 is the story of Peter’s imprisonment by King Herod whose intention it was to kill him after Easter. He was constantly guarded by soldiers lest he escape and Herod’s plan be defeated. “Prayer was made without ceasing of the church unto God for him.” According to Herod’s plan it was Peter’s last night in prison. He was calm, and peaceful, sleeping between two soldiers and keepers were guarding the prison door so that there would be no possible way of escape.

That night many of the saints were assembled in the home of Mary, the mother of John Mark, in a prayer meeting in behalf of Peter, who was to die a martyr’s death.

As those prayers were ascending to heaven, there was heard at the door of the gate a continued knocking; and when Rhoda came to inquire who was there she found Peter whom the Lord had delivered from prison through His angel, because of the prayers of the saints.

“Prayer changes things.”

It is the key that unlocks God’s great storehouse, and His infinite love is the golden hinge upon which the door swings open, pouring out unlimited stores of grace and blessing upon those who ask according to His will, in faith believing. “The effectual fervent prayer of a righteous man availeth much” (James 5:16). Do not neglect your prayer life.

7. Christian Fellowship—Christian fellowship means much to the Christian on his pilgrim journey through this world. It means to the Christian what an oasis does to travelers in the desert, whose water supply has become exhausted. Imagine

such a group moving along with the sun's scorching rays beating down unmercifully upon them. The air is hot and dry. The sand burns their tired feet. Thirsty, footsore, and weary, they journey on. Suddenly there appears before them a green spot, and a bubbling spring of clear, sparkling water comes gushing up through the ground. Hear the shouts of joy, "An osais!" How refreshing the sparkling water to the dry, parched lips! How restful to sit on the green grass, under the shade of a beautiful palm tree! Then, rested, revived, and encouraged, they proceed on their journey.

As the Christian journeys through this world wilderness where sin and sorrows abound, tempted by Satan and his emissaries and burdened with the cares and vicissitudes of life, oftentimes he becomes discouraged, weary, footsore, and faint. How much an hour or more of Christian fellowship means to such a person. Rested, revived, encouraged and inspired, he goes on his way rejoicing.

Oh, the blessedness of Christian fellowship, as we journey through this world

to the Father's house where there will be rest for weary wayfarers on the banks of the pure river of water of life, clear as a crystal, here to fellowship with the saints and our blessed Lord as He shows us in the eternal ages to come, "the exceeding riches of his grace in his kindness toward us through Christ Jesus."

May we take heed lest we break the hedge God has so graciously placed about us and forfeit our eternal inheritance.

—Selected

### EXAMINATION

Will the reader examine his heart with the following interrogations, and see if he can respond affirmatively to them?

1. Do I find that I love God, constantly and increasingly, and desire to love him more and more?

2. Am I conscious of nothing in my heart that is opposed to God?

3. Is my heart inclined towards God, and am I looking up to God to know more and more of Him, and to see more and more of Him in all things?

4. Do I find in my heart



a desire to return good for evil to everybody?

5. Do I find a secret pleasure and willingness in my heart to do all the known will of God?

6. Have I a greater fear of displeasing God than all others?

7. Have I a love to all Christians, and especially to those the most devoted and Christlike?

8. Is my heart grieved when I see any of the commands of God broken?

9. Do I find a willingness to give God all the glory for any good that is in me, and for any good I do?

10. Have I a constant love for secret duties and communion with God?

11. Am I kept by the power of God from all sinful lusts of the flesh, and from knowingly offending against the law of love?

If, dear reader, you can conscientiously respond in the affirmative to these interrogations, you have cause to rejoice in God, your Savior, and magnify his holy name. If you can not you should give immediate attention to your submission to God, and to faith in the cleansing blood of the Redeemer.

Jesus, full of love divine,  
I am Thine and Thou art mine;  
Never shall the altar fire,  
Kindled on my heart, expire.

## THE CORRUPTIONS OF THE PROTESTANT CHURCH

### A Solemn Warning Against Church Abominations, Pride and Worldliness

D. L. Hazen

These words written by a godly Methodist preacher, now gone to his reward, are no less timely today than when written.

The wicked practices of the Protestant churches, which are growing more and more corrupting every year, are positive proof of their general apostasy, and departure from the faith of the Gospel of Jesus Christ.

These practices which were unknown fifty years ago, have now in many cases become incorporated into the church as a necessary element of its external prosperity and financial success.

That the church is rapidly conforming to the spirit and pleasures of the world, none can deny. The most alarming feature is that prominent preachers lead

the way and the people blindly follow.

Rev. Dr. Pierce, brother of Bishop Pierce, says:—"There is a similarity between the church of today and the Church of England in John Wesley's day:—Similar formality, crimes, sins, anger and impatience under reproof. Methodist people own race tracks, race horses, and gamble on them. They drink, swear, commit adultery, practice fraud and extortion, break every command of the decalogue except those protected by legal enactment; sometimes disregarding these, resulting in shameful lawsuits; if the Church of England furnishes a darker catalogue, history does not name it. We have a better class of members who attend theaters, dance, play cards, etc. Still another, negative in their character, do great harm by neglect, indifference and apathy. Having been a pastor 26 years, in town, city, village and country, among the wealthy and the poor, I declare with all candor that the above picture is not overdrawn."

Bishop R. S. Foster says: "The Church is courting the

world. Its members are trying to bring it down to the level of the ungodly. The ball, theater and social luxuries, with all their immoralities, are making inroads into the sacred enclosure of the church, and as satisfaction for all this worldliness, Christians are making much of Lent, Easter and Good Friday, and church ornamentation. The Protestant church is fast reaching the doom of the Romish and Jewish churches. How true that the Methodist Discipline is a dead letter. Its rules forbid the wearing of gold or pearls or costly array, yet no one ever thinks of disciplining its members for violating them. They forbid the reading of such books and taking such diversions as do not minister to godliness, yet the church itself goes to shows and frolics and fairs, which destroy the spiritual life of the young as well as the old. The extent to which this is now carried on is appalling. The spiritual death it carries in its train will only be known when the millions it has swept into hell stand before the Judgment."

Pride is a damning sin.

Against no other manifestation of depraved human nature does the Word of God utter more fearful rebukes or more terrible denunciations. Nevertheless it is usually considered quite inoffensive among the churches of today and if it is only well dressed, luxuriously adorned, and baptized in the name of Christianity, a premium is usually paid for it. Pride is generally petted, fondled, complimented and honored in society, while humility is despised and rejected of men. Yet a little, however and the tables will turn, for it is written, "He that exalteth himself shall be abased, and he that humbleth himself shall be exalted."

Modern schemes for raising money for God's cause, as church fairs, lotteries, socials, bazaars, oyster and bean suppers, etc., are sinful for the following reasons: They are contrary to the teaching and examples of the Bible, where the simple method of free will offerings alone is approved. How would it harmonize with the character of the early Christians, to read in Paul's epistles a direction to the saints, to have festivals

to raise money for the poor, or an exhortation to the godly women to get up a grand concert like our modern devices? The idea that money contributed to the cause of Christ must receive a consideration in music, tea, oysters or fancy articles is erroneous and impious. The money given in such ways is equivalent to saying: Lord, I will take half of this money for personal pleasures. and you can have the other half.

The late Dr. A. J. Gordon said: "To receive an equivalent in food or goods for money put into the Lord's treasury, robs the offering of its richest element—that of sacrifice. In God's reckoning, the value of an offering depends as much on what it costs the giver, as what it nets the receiver. Therefore the treasury of the Lord is vastly more enriched by the widow's mite than by the widow's muffins. To seek the assistance of the world instead of obeying and trusting God for help is a flagrant sin. What would be thought of a wife, whose faithful husband supplied all her wants, if she should distrust and dishonor him by going to his enemies for



money: or to obtain it, should open his house for the entertainment of sensual pleasure seekers? yet such is the course pursued in these church entertainments."

"Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." "Woe to them that go down to Egypt for help." Of course the churches that depend on the world for support, are obliged to please the world and conform to it.

H. L. Hastings says: "If churches cannot live without dishonoring the Lord, let them die decently and speedily. When such cumberers of the ground are cut down, there may be room for other trees that will bear good fruit. If ministers of the Gospel cannot be supported without resorting to such means to obtain a livelihood, let them go into their secular business with their backslidden churches, and leave their room for men who God has really sent to preach His word. The commissioned messengers of Almighty God—sent to warm

a slumbering world of approaching judgment—are not dependent upon such sources for their support. The ministry which is dependent for its support on what is begged from the votaries of the world, the flesh and the devil, is a disgrace to the Gospel which it professes to proclaim."

These fun-loving church members are merely a dead weight of baptized worldlings. Professing godliness and yet practicing worldliness, they are making more infidels than all our enemies outside of the church. Many wonder why we do not have such revivals as they had in former days. The real cause is to be found in the extreme worldliness that generally prevails among the ministers and members of modern churches, their own sins are hindering the salvation of souls, and causing the awful desolation in Zion.

To say that the Church of Christ cannot be sustained without these contrivances to beguile the world into its support, is to confess that Christianity is a failure. No indulgence is right which unfits us for holy communion with God. Contemplate the gossiping, joking

and fun in such meetings, and then attempting to pray. The sacredness of the sanctuary is soon forgotten in the roars of giddy laughter and stamping of feet, and rehearsal of silly anecdotes.

These entertainments lead us to a forgetfulness of God, and beset in the minds of the young a taste for amusements elsewhere. The prices and parts acted on the platform engender a love for theatricals, and from the church performance they go to the theater. A young man who had been employed at a theater said that he had received in Sunday school his first training and taste for the stage. What possible good can result from these juvenile exhibitions of elocution and song, finery and vanity, flowers and gilt pasteboard? They do indeed draw immensely, but not to the truth, or to Christ. Choral services and Sunday school concerts, advertised as entertainments, are really feeders of the theater. What are the attractions on such occasions but worldly allurements, and what is the entertainment but worldly pleasure? How can those who so frequently enjoy pleasure parties in churches,

think it a sin to attend them outside of churches, even though it is in a circus or theater? "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing."

Sel., A. H. Leatherman.

### WORDS

Cursing is getting to be an increased American vice. In an eating house recently, I was compelled to listen to the profanity of a group of men, while at another table nearby four women were punctuating their conversation with bits of profanity which used to be considered the function of the tougher class of men.

I don't know why it should be so, for it is the most inane, senseless use of the English language one can imagine. Probably it is the desire to emphasize one's ideas with strong words. The opposite is accomplished.

This idea of the sacredness of the name, God,

come down from ancient Hebrew times when the name Jehovah could not be pronounced. It was the name ineffable. The custom of swearing by a sacred name was considered to add weight to one's speech. Why pick upon the most sacred names, God and Christ? A swearing man would be offended to swear by the name Mother, or Daughter. That would seem wrong, yet the same man will rip off oath after oath using the highest names we can ever know.

It needs to be said that this cursing business is often a matter of habit, and that few people who profane the name of God or Christ have any idea of doing anything sacreligious, or even wicked. It is a thoughtless habit. Boys, hearing their elders swearing, naturally think that is a sign of maturity to swear and so the terrible custom goes on.

There are so many thousands of beautiful words. Words as pure as the dew-drops on the lily's bell. Words are the winged messengers of the soul, the greatest art yet developed by man.

I see a young man hasten-

ing across the continent, to stand for a moment at the bedside of a dying mother. She says, "Son, be a good man, and meet me in heaven." Just words they are, but forever after this man will meet many a temptation while the memory of his mother's words echoes in his mind.

The sobering thing about words is that they never can be recalled:

Do you know, my friend,

That when we send  
Barbed arrows rank with  
fire,

Our words will either bless,  
or burn,

But never will return.

The Bible, in the book of James says, "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."

The truth of this whole matter is that our words "reveal us." When we open our mouths, we show our soul. So, one controls his words by controlling his spirit. Centuries before Christ a prophet wrote, "Let the words of my mouth, and the meditations of my heart be acceptable in Thy sight, O Lord, my strength and my Redeemer." Finally there



stood the Christ, who still can enter into our hearts, and drive from us the evil natures that produce profane and obscene words. Let no words escape our lips which would embarrass us if Christ were standing near enough to hear! That would easily settle the whole matter of our "words."

Sel., Ida Weaver.

### PRAY

When in trouble, Psalms 50: 15.

When discouraged, Isaiah 41:10.

When worried, Phil. 4: 6-7.

When sick, II Kings 20: 1-5.

When in prison, Acts 16: 23-30.

When in need, Psalms 107: 5-6.

When persecuted, Job 34: 28-29.

When there is a man shortage, Matt. 9:37-38.

When at fault, I John 1:9.

When confronted with temptation, Luke 22:40.

Sel., Bessie Shaffer,

Stoystown, Pa.

Not the wrongs done to us harm us, only those we do to others.—Longfellow.

### NEWS ITEMS

#### WEST FULTON, OHIO

West Fulton Dunkard Brethren church met in regular quarterly council Saturday evening, March 2nd. Meeting was opened by singing No. 201. Bro. W. A. Taylor read Romans 12, and commented on same, then lead in opening prayer. Our elder, Abe Miller, then took charge of the meeting.

Two letters were received, and we elected delegates to the District Meeting.

Our Communion will be held the third Saturday in May. We extend an invitation to all who can come and worship with us.

Pray for our church here and that we may grow stronger and work for a better home in heaven.

Sarah Roesch, Cor.

### ANNOUNCEMENT

We the Pleasant Ridge congregation, will hold our love feast on the third Saturday of June 15 and 16, if the Lord is willing. It will commence Saturday at 10:30 a. m.

A hearty invitation is to all to attend these services. May we pray for the success of this meeting.

H. A. Throne, Cor.

Pioneer, Ohio.

The only real way to "prepare to meet thy God" is to live with thy God, so that to meet Him shall be nothing strange.—Phillips Brooks.

## OBITUARIES

### CAROLINE B. WHIPPLE MILLS

Oldest daughter of Isaac and Margaret Whipple, was born in Delaware county, New York, Dec. 13, 1866 and departed this life April 16, 1946 at the home of her neice, Mrs. Harve Throne near Alvordton, Ohio, aged 79 years, 4 months and 3 days.

She came with her parents to Williams county, Ohio, when a small child. On August 13, 1893, she was united in marriage to William Mann and to this union was born one son, after a few years this union was broken. In the year 1911 she was again united in marriage to Lou Gournou, in July 1917 Mr. Gournou departed this life leaving her once more a widow. Later she married Sam Mills who also preceded her in death in the year of 1921.

About thirty-five years of her life after her first marriage was spent in the city of Toledo, Ohio. About the year 1932 she came to Alvordton, Ohio, and lived with her niece until death.

In the fall of 1936 she accepted her Savior and placed her membership with Pleasant Ridge Dunkard Brethren church and to this faith she remained faithful until the Lord called her home. About two weeks before she departed this life she was anointed in the presence of a number of loved ones and friends.

She leaves to mourn one son, Earl Mann of San Diego, Calif., three step-sons, Lloyd and Will Gournou and Lloyd Mills, one step-daughter,

Mrs. Florence Shoefelt, one brother, John Whipple of Weston, Mich., one sister, Mrs. Ida Clay of Bryan, Ohio, two grandchildren and five great grandchildren. Carolin was also preceded in death by five brothers and two sisters.

Being injured by a fall aunt Carrie was very much handicapped during the later part of her life but she did not let this interfere with her being very helpful to those with whom she was associated.

Funeral service was conducted by the writer assisted by Bro. William Carpenter and Eld. D. W. Hostetler. Vern Hostetler.

### Sweet Rest For The Weary

Aunt Carries was tired and weary,  
Weary with tears and pain;  
We'll put by her crutches and  
rocker,

She will not need them again.

Into the sweet rest she hath entered  
No more to suffer, or weep;  
After life's long fitful journey,  
Aunt Carrie has fallen asleep.  
Rest the worn feet now forever,  
Dear wrinkled hands are so still;  
Pulseless the heart that no longer  
Sorrow can quicken or thrill.

Years will glide o'er her gently,  
Fading the shadow land deep,  
Drive back the tears, would you  
wake her?

Aunt Carries has fallen asleep.  
The beautiful rest for the weary,  
Beautiful rest for the true;  
Lying so peacefully ever,  
Under the sunlight and dew.  
Floats thru our heart strings a  
quiver,

Life breath of a whisper so deep;  
He giveth sweet rest to his faithful,  
Aunt Carries has fallen asleep.

Poem selected by Mrs. Harvey  
Throne, a niece.

**MORNING HYMN**

Through all the lonely hours of  
night,

Again I slept in peace;  
Secure in God's unfailing night,  
My safety cannot cease.

Unconscious I in slumbers deep,  
Upon my bed may lie,  
Or through night's hours my vigils  
keep,  
Yet God is ever nigh.

When sick or hale, in life or death,  
He will my comfort be,  
And when I yield this feeble breath,  
I shall His glory see.

With these reflections I begin  
The duties of the day;  
In hope to shun the wiles of sin,  
And tread the narrow way.

**IF GOD FORGOT**

If God forgot the world for just  
one day,  
Then little children would not  
laugh and play;  
Birds would not in the woodlands  
sing,  
And roses would not beautify the  
spring.

No gentle showers throughout the  
summer long,

No autumn fields to cheer the  
heart with song,

No rising sun, no moon to give its  
light

No placid lake reflect the stars of  
night.

No friend to help us on the toil-  
some road,

No one to help us bear the heavy  
load.

No light to shine upon the pilgrim  
way,

No one to care, or wipe the tear

away,

No listening ear to hear the lost  
one call,

No eye to see the righteous battler  
fall.

No balm of Gilead to dull the  
throbbing pain,

No one to comfort and the heart  
sustain.

Millions would die in unforgiven  
sin,

With none to bring the lost and  
straying in;

Yea, this great universe would melt  
away,

If God forgot the world for just  
one day.

—J. G. W. Kirschner.  
Sel., Dwight Snyder.

**THINGS YOU JUST CAN'T DO**

Sow bad habits and reap good  
character.

Sow jealousy and hatred and reap  
love and friendship.

Sow dissipation and reap a healthy  
body.

Sow deception and reap confidence.

Sow cowardice and reap courage.

Sow neglect of the Bible and reap  
a well-guided life.

**I CARRIED WITH ME A  
PICTURE**

Oscar Lowry

Several years ago, five  
young men left their homes  
in west Pennsylvania and  
went out into the great  
Northwest. They found  
things quite different from  
what they were in the old



home town, and the temptations were many. Some time later they had all returned to their former homes. Four of the five showed that they were much the worse because of their experiences in a strange country. But the other young man came back seemingly all the stronger and better because of the experiences through which he had passed.

When asked why he, too had not gone the way of the other four, he calmly replied, "Because I carried with me a picture." "Oh yes, the picture of some young maiden back home, I presume?" remarked a friend. "Oh, no! Not that kind of picture," said the young man. "It was a picture of quite a different kind. It was my last morning at home. We all sat down to breakfast as usual; father at one end of the table and my precious mother at the other. Realizing that there was to be a break of home ties in a few hours, conversation was not very brisk that morning. After breakfast, as was my father's custom, he took down the old Bible and started to read the morning

lesson. But he didn't get very far. A lump kept coming up in his throat, and he was so blinded by tears that he could not read, and handed the book over to my mother, motioning to her to finish the reading.

"After she had finished the chapter we all knelt to pray. Father started his prayer as was his custom, but he didn't get far until that same lump came up in his throat and choked back further expression. Then mother reached over and put her hand on my shoulder and began to pray, saying, 'O God we thank Thee for our son. We thank Thee for our son. We thank thee that Thou hast kept him true and faithful, and that we are able to send him out from our home chaste and clean. Keep him pure and clean and may his feet never stray from the paths of virtue, purity and the truth in which we have tried to bring him up. Bring him back to us as pure and true as he is going out from us.' It was the vision of my last morning in the atmosphere of a godly home and the remembrance of my precious mother's prayer. I could not bear the thought of

breaking the heart of my father and mother and dishonoring my Lord and Saviour Jesus Christ whom they taught me to love."

Sel., Ruth M. Snyder.

**IN THEIR AFFLICTION  
THEY WILL SEEK  
ME EARLY**

**Hosea V. 15**

Losses and adversities are frequently the means which the great Shepherd uses to fetch home his wandering sheep; like fierce dogs they worry the wanderers back to the fold. There is no making lions tame if they are too well fed; they must be brought down from their great strength, and their stomachs must be lowered, and they will submit to the tamer's hand; and often have we seen the Christian rendered obedient to the Lord's will by straitness of bread and hard labor. When rich and increased in goods many professors carry their heads much too loftily. Like David, they flatter themselves, "My mountain standeth fast; I shall never be moved." When the Christian groweth wealthy, is in good repute, hath good health, and a happy family,

he too often admits Mr. Carnal Security to feast at his table, and then if he be a true child of God there is a rod prepared for him. Wait awhile, and it may be you will see his substance melt away as a dream. There goes a portion of his estate, how soon the acres change hands. That debt, that dishonored bill, how fast his losses roll in, where will they end? It is a blessed sign of divine life if when these embarrassments occur one after another he begins to be distressed about his backslidings, and betake himself to his God. Blessed are the waves that wash the mariner upon the rock of salvation! Losses in business are often sanctified to our soul's enriching. If the chosen soul will not come to the Lord full-handed, it shall come empty. If God, in His grace findeth no other means of making us honor Him among men, He will cast us into the deep, and bring us into the valley of poverty. Yet faint not, heir of sorrow, when thou art thus rebuked, rather recognize the loving hand which chastens, and says, "I will arise, and go unto my Father." — Selected from

Spurgeon.

Bessie Shaffer,  
Stoystown, Pa.

### HOLY LIVING

What is the Grand Secret of Holy Living?

It is to obtain the perpetual presence, fullness, and illumination of the Holy Ghost. "He shall abide with you for ever."

1. He will subdue your lusts and propensities. "Walk in the Spirit, and ye shall not fulfill the lusts of the flesh."

2. He will impart liberty. "Where the Spirit of the Lord is, there is liberty."

3. He presents the truth of God and the things of God to the mind. "The sword of the Spirit is the word of God." Even so the things of God knoweth no man, but the Spirit of God. But God hath revealed them unto us by his Spirit."

4. He reveals the things of Christ. "He shall receive of mine and show it unto you." He shall testify of me."

5. He imparts light and wisdom. "He will guide you into all truth."

6. He sustains in the hour of affliction. "I will

not leave you comfortless." "I will send the Comforter."

7. He imparts the virtues of a holy character. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

8. He gives the witness of adoption and salvation. "The Spirit beareth witness with our spirit, that we are the children of God."

9. He imparts the divine image—the heavenly signet—to the soul. "Ye are sealed with the Holy Spirit of promise."

10. He is the source and author of all love to God. "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

11. He is the source of strength and success. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

12. His presence and work make the soul a temple sacred to the service of God. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you. If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."



Be careful, my dear reader, and not grieve the Spirit, but "work out your own salvation with fear and trembling; for it is God which worketh in you, both to will and to do of his own good pleasure."

Come, Holy Ghost, all-quickenings  
fire,

Come, and in me delight to rest;  
Drawn by the lure of strong desire,  
Oh, come, and consecrate my  
breast.

The temple of my soul prepare,  
And fix thy sacred presence there.  
—Selected.

## DEATH OF MRS. PRAYER MEETING

"Mrs. Prayer Meeting died recently at the First Neglected Church on Worldly Avenue. Born many years ago in the midst of great revivals, she was a strong, healthy child, fed largely on testimony and Bible study, soon going into worldwide prominence and was one of the most influential of the famous church family.

"For the past several years Sister Prayer Meeting has been failing in health, gradually wasting away until rendered helpless by stiffness of the knee, coldness of the heart and inac-

tivity and weakness of purpose and will power. At the last she was but a shadow of her former happy self. Her last whispered words were inquiries concerning the absence of her loved ones now busy in the marts of trade and places of worldly amusement.

"Experts, including Dr. Works, Dr. Reform, and Dr. Joiner disagree as to the cause of her fatal illness, administering large doses of organization, socials, contests, and drives—but to no avail. A post mortem showed that a deficiency of spiritual food, coupled with the lack of faith, heartfelt religion and general support were contributing causes. Only a few were present at her death, sobbing over memories of her past beauty and power.

"In honor of her going the church doors will be closed on Wednesday night, save on the third Wednesday night of each month when the Ladies Pink Lemonade Society serves refreshments to the members of the Men's handball team."

—Selected.

Temptation becomes sin when you yield to it.

## SENTENCE SERMONS

In order to love mankind, we must not expect too much of them.—Jeremy Bentham.

Learn from your mistakes and cry over them. We best redeem the past by avoiding past mistakes.

A tree that affords thee shade, do not order it to be cut down.—Arab Proverb.

When thou seest misery in thy brother's face, let him see mercy in thine eyes.

## ADULT SUNDAY SCHOOL LESSONS

Apr. 7—Luke 7:1-23.  
Apr. 14—Luke 7:24-50.  
Apr. 21—I Cor. 15:1-34.  
Apr. 28—Luke 8:1-21.  
May 5—Luke 8:22-40.  
May 12—Luke 8:41-56.  
May 19—Luke 9:1-22.  
May 26—Luke 9:23-45.  
June 2—Luke 9:46-62.  
June 9—Luke 10:1-20.  
June 16—Luke 10:21-42.  
June 23—Luke 11:1-26.  
June 30—Luke 11:27-54.

## PRIMARY SUNDAY SCHOOL LESSONS

Apr. 7—Sacrifice For God. Gen. 22:1-19.  
Apr. 14—Rebekah at the Well. Gen. 24:1-67.  
Apr. 21—Jacob and Esau. Gen. 27:

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Apr. 28—Jacob's Dream. Gen. 28: 10-22.  
May 5—A Kind Meeting. Gen 33: 1-20.  
May 12—Joseph the Dreamer. Gen. 37:1-11.  
May 19—Jealousy and Envy. Gen. 37:12-36.  
May 26—Joseph Interprets Dreams. Gen. 40:1-23.  
June 2—Joseph and Pharaoh. Gen. 41:1-36.  
June 9—Joseph Advanced. Gen. 41:37-57.  
June 16—Remorse of Conscience. Gen. 42:1-38.  
June 23—Judah's Humble Plea. Gen. 44:14-34.  
June 30—Returning Good For Evil. Gen. 45:1-28.

# BIBLE MONITOR

Vol. XXIV

June 15, 1946

No. 12

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## FATHER, FORSAKE US NOT

---

Our pathway oft is wet with tears,  
Our skies with clouds o'ercast,  
And worldly cares and worldly fears  
Go with us to the last;  
Not to the last! God's word hath  
said,  
Could we but read aright;  
O pilgrim! lift in hope thy head,  
At eve it shall be light.

Tho' earth born shadows now may  
shroud

Our toilsome path a while,  
God's blessed word can part each  
cloud,  
And bid the sunshine smile.  
If we but trust in living faith,  
His love and power divine,  
Then, tho' our sun may set in death,  
His light shall round us shine.

When tempest clouds are dark on  
high,

His bow of love an praise  
Shines beautiful in the vaulted sky,  
Token that storms shall cease.  
Then keep we on with hope un-  
chilled,

By faith and not by sight,  
And we shall own his word fulfilled  
At eve there shall be light.

The expressions of this beautiful hymn mean so much to the writer as we pen these lines. A grievous trial through which we have been passing has given us a deeper understanding of the sentiments expressed and a greater appreciation of that great rock of ages, the word of God, which sustains believers in the darkest hours and most excruciating experiences of life.

It so happens that a near fatal malady has come upon a little son in our home and for a period of almost a fortnight he has been lying apparently near the point of death with a burning fever that it seemed could not be allayed.

Surely nothing can stir more deeply the innermost part of our being than to see a little innocent child, our own flesh and blood, stricken, suffering, and lingering



near the point of death.

We have learned long since to know and expect that death can come and may come at any time, and many of us have resigned ourselves into the care and keeping of the great Shepherd to the extent that we can say, even if it be to the death of a little child, "Thy will be done." But one of the things that mystifies and bewilders us is, why does an innocent little child have to lay and suffer so? This we cannot understand. Perhaps, if we are faithful, when the struggles of life are over, when the mists have cleared away and we emerge on the other shore in the light of an eternal day we shall then understand. In the meantime, when there is an experience of this kind, when an innocent little soul lies suffering in the clutches of death and when mother and father have done all in their power for it with little avail, then prayer and tears alone can give relief. Oh, the agony and anguish of soul and spirit in such an hour! Were it not for a living belief in a great God that doeth all things well such experiences would be unbearable.

When we turn to the word of God we find some records where righteous men of old experienced some very trying times in their lives here on the earth and come out victorious in the end. In turning to these accounts and meditating upon them we can the more fully resign ourselves in these tragic hours of life and intercede more earnestly at the throne of grace for strength sufficient for our needs.

One of the most touching accounts recorded in the scriptures is the one in Gen. 22 where Abraham was asked to sacrifice his only son, Isaac as a burnt offering on a mountain in the land of Moriah. Imagine the distress of mind of this righteous man in the three days journey to the place of sacrifice and the agony and anguish of soul and spirit in the events that followed. How as they approached the place Abraham laid the wood which was to consume his only son's body upon the lad's shoulder to bear it, how the tender lad then said, "My father, behold the fire and the wood: but where is the lamb for a burnt offering?" Then ask yourself how after all this,

Abraham could proceed to build the altar, lay the wood in order, then bind his innocent little son and place him in order for the sacrifice. This was a heart rending temptation but through it all the Lord sustained him. Surely such an experience would try the faith of any father. Then we wonder, might it be that this is the reason for some of these things coming into our lives?

Then again we turn to the book of Job and read of the great tribulation of this righteous man; how that in one stroke all of his children were taken from him, how that one calamity after another took all of his earthly possessions, how his own body was smitten from head to foot with boils and then after all these terrible reverses his own bosom companion reproached him and tempted him to "Curse God, and die."

Imagine, dear reader, if you can, what it would mean to pass through such an ordeal and yet come through it victoriously; yet the record tells us that through all this Job retained his integrity and sinned not with his lips. Why? Because his

God had mercy and sustained him by his grace.

In addition to this we are told that "The Lord blessed the latter end of Job more than his beginning.

From these instances we must conclude that the Lord does sustain his people even though sorely tried at times in this life, and if we are faithful all will be for our good and God's glory.

Somehow, in meditating on these matters from the blessed word we get a sweet release from our load of grief and woe and submit all to him who knoweth best.

"Thanks be to God who giveth us the victory through our Lord Jesus Christ."

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### THE RISING GENERATION

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J. F. Marks

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For some time it has been on my mind to write for the Monitor an article on this subject. I believe it can be only fully realized by experience what a bountiful gift to be raised in a Christian home, to have parents and grandparents, whose hearts greatest desire is for their children to be good and

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grow up to be Christians. Although many years ago, I still remember when I was a boy when seated around the family table time after time I heard about the prophets, Christ and the apostles, told to read the Bible, taken to Sunday school and church, a great blessing. Bring up a child in the way he should go and when he is old he will not depart from it.

I know these perilous times make it a great task for those who are raising a

family. We send our children to school day after day, they hear and see things which should not be, because of many children being raised in wickedness. This makes it necessary more than ever before to warn our children not to form bad habits. It is easy not to start but it may take a great effort to stop. Compare these days with many years ago. Our country is swiftly drifting from the principles that uphold civilization.

Many professing Christians supported the war they claim, to preserve civilization, yet they are bringing the threat by displaying nakedness on the streets and highways.

The evil of divorce and remarriage, bobbed hair and pride. Many of the so called churches approve of these evils. What will become of the rising generation in the future if these continue and grow worse? Do good unto all men, especially unto the household of faith. We should have love for everyone. Grow in the grace of our Lord Jesus Christ. Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy



mind ad thy neighbor as thyself. He who hateth his brother is a murderer. If we cannot love our brother who we see we can not love God who we have not seen.

The Spirit speaketh expressly in the latter times some should depart from the faith giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron. There shall be mockers walking after their own ungodly lusts, false Christs shall arise and deceive many.

People who join together in the name of Christ with the great evils of the world have not the love nor peace Christ brought. Let us put no trust, no faith in those who claim to be faith healers who do not the command of Christ. Be ye not unequally yoked together with unbelievers. Have no fellowship with the unfruitful works of darkness. The temple of God has no agreement with idols. Beware of false prophets. Let no man deceive you with vain words Grow in the knowledge and the grace of our Lord Jesus Christ.

Many that we thought

were strong in the Lord, who we have heard preach his many good sermons, have turned against the church which lives above the evils of the world. If we turn against the church we turn against Christ, and the love of God is not in us.

Let us not go back in sin, but press onward and forward toward the mark of the prize of the high calling of God in Christ Jesus. He that tries to climb up some other way is a thief and a robber.

We are living in a day of much false teaching and prophecying. Many are deceiving and lead in error. Narrow is the way that leads to eternal joy and peace, few there be that find it. Broad is the way and wide is the gate that leads to everlasting punishment and many there be that go in thereat. Let us not be a hindrance and stumbling block to others. Many will come in that day saying. Lord, Lord have I not done many wonderful works, cast out devils in thy name and hear the voice depart ye workers of iniquity.

We should prize the church above all. The apostle Paul had a deep

concern for the future church. He worked hard to strengthen the church in preparing Timothy to take charge after his departure. He warned that grievous wolves would come among you sparing not the flock. We should by no means bring grief upon the church for Christ has purchased it with his own blood. Let us work in unity to build up the church, let the love of God dwell in our hearts which offers justice, kindness, peace and love to all, be a light to our children and all that many may see the way to God.

Prepare to meet thy God! It is a fearful thing to fall into the hands of a living God unprepared.

R. 1, Fulton, Pa.

## SIN AND SALVATION

Harriet Martin

Many years ago, I was privileged to attend an old fashioned Quaker meeting.

The minister preached a stirring sermon on sin. After services, he passed through the crowd, asking each of us whether or not we were saved persons. What a foolish question to

ask I thought, and just what was he driving at. Did he not notice that my head was covered with a prayer veil which I felt marked me as a Godly person?

Somehow I could not answer his question. To me salvation was not mine until the Savior said well done thou good and faithful servant. Then and not until then could I be assured of my salvation.

Now since many days of wandering, searching and praying, I have come to understand what the old Quaker meant.

What is sin and what is salvation? Paul says that sin is the transgression of the law. Adam sinned against God's law. (Gen. 2:6.) "In the day that thou eatest thereof thou shalt surely die." "All the race died in Adam, all shall be made alive in Christ. (I Cor. 15:22.)

"By one man's offence death reigned." (Rom. 5:17.) "But God in His mercy laid on Christ the iniquity of us all." (Isa. 53:6.) Adam died spiritually from God's presence, and sin brought on a gradual death of the body. They were driven out of the garden of God, and Cheru-

bims guarded the way with flaming swords—no one may get back into God's presence, unless he goes by that flaming sword. Yes, we feel that sword as it cuts us asunder. Heb. 4:12 says, "The word of God (sword) is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of Soul and spirit and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

Yes, here is a sharp sword which must slay us, ere we go back into the presence of God. Some think to get back a much easier way, but the angels stand guard and no one gets through without being pierced by the flaming sword of God's justice, operated by the Holy Spirit.

Consider the expression, "In Adam." His punishment became our punishment. The change of nature that he experienced, the race also experienced, under the sentence of death, doomed to die! Even babies must suffer sin's penalty to the extent of the natural pollution of sin, for some die, but they are safe under Christ's blood and their bodies will

be resurrected at Christ's return and be found in the family of God.

David a man after God's own heart, who fell so grievously and committed the great sin, declares that he was conceived in sin and shapened in iniquity, and he knew that his child which was taken from him was also polluted, yet, it would be raised by the Redeemer at the resurrection, for Christ's blood had covered it because He was slain from the foundation of the world, and the everlasting blood covenant covered all sin from Adam on down.

Yes, the old Quaker believed that Adam and all his posterity who believed from the heart in this Lamb of God who was slain from the foundation of the world, were saved from sin's penalty by faith in his blood which covered them.

But why did the old Quaker believe that a saved person would experience two resurrections and what were they?

He believed that when he was born anew of the Spirit, that he had been begotten a new creature, he believed that he had eternal life abiding in his heart.



(John 14:17) "But ye know him for he dwelleth with you and shall be in you." And was the old Quaker fearful that his body would be forgotten in the resurrection at the Lord's second coming?

No! Because Paul says in Rom. 8:23, "Even we ourselves, groan within ourselves." Waiting for the adoption, to wit, the redemption of our bodies. Yes, to him the one great event in salvation was past, he could truthfully say that he was saved. Saved from sin's penalty. "Living waters were flowing from his belly." (Jno. 7:38.) "He had the faith of Christ." (Acts 3:16.) Not merely an intellectual faith which he acquired by early teaching, but the faith which is by Him, given faith, which is of the heart. Acts 15:9 says it purifies the heart. Gal. 2:16 says it justifies the believer.

Blessed be the God and father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. (I Peter 1:3.)

The following verses 4, 5

and 6 outline the blessings coming from the living hope begotten by the resurrection. This lively hope is an inner state, granted the hearts of believers who are born into the family of God. I Pet. 2:5 calls them living stones, born again souls. So by the resurrection of Christ accomplished through blood of the everlasting covenant, death, hell and the grave were conquered.

Accordingly by the blood, which brought Christ from the dead, Lively hopes are begotten. Thus the lively hope and the "living hope" is of the eternal life of "lively stones."

Then since Christ arose from the dead, we who are in Christ, know that there is life beyond the grave.

(Job 14:14-15), We (the begotten) wait our call and our change.

Fowler, Colo.

## IF YOU ARE WELL BRED

You will be kind.

You will not use slang.

You will try to make others happy.

You will never indulge in ill natured gossip.

You will never forget the respect due to age.

You will not swagger or boast of your achievements.

You will think of others before you think of yourself.

You will be scrupulous in your regard for the rights of others.

You will not forget engagements, promises, obligations of any kind.

Sel., Addie Royer.

### OFFENCE

Wm. Kinsley

Acts 24:16 Herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.

Rom. 14:21 It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak. Whatsoever is not of faith is sin.

I. Cor. 10:32 Give none offence neither to the Jew, nor to the Gentiles nor to the Gentiles nor to the churches of God.

II. Cor. 6:3 Giving no offence in anything, etc.

Phil. 1:10 That ye may be sincere and without offence till the day of Christ.

Job 34: If I have done iniquity I will do no more. I

have borne chastisement, I will not offend any more. Offence mars the peace of a home or church.

Matt 17:27 Jesus said notwithstanding lest we should offend them, go thou to the sea, and cast an hook, and take up the fish, etc. Thou shalt find a piece of money, and give unto them for me and thee.

Matt. 18:5-7, Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck and he were drowned in depth of the sea, woe unto the world because of offences for it needs be that offences come, but woe unto him by whom the offence cometh. It is not the will of your Father which is in heaven that one of these little ones should perish. Suffer little children, and forbid them not to come unto me, for of such is the kingdom of heaven.

### Hymn:

Oh how peaceful and how lovely,  
Are the souls where union reigns,  
Such are good, kind and holy  
Happy souls who union gain.  
This the offsprings of kind heaven,  
Pure and lovely all divine,  
Union, gentle, mild and even  
Union I will make thee mine.

Hartville, Ohio.

## THE GREAT LEVELER

---

The reason that the genuine Gospel is not received by the unrenewed is as plain as the sun in the heavens. "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."

The genuine Gospel has ever been considered an insult to the public taste. I care not for correctness of sentiment — for natural amiableness or suavity of disposition—for the whole host of natural affections; wherever the true Gospel comes—wherever it is explained and understood—if it be not cordially received and embraced, it will assuredly awaken disgust and provoke abhorrence.

Nor can it be otherwise; for its principal design is to mortify the pride of man, and to display the glory of sovereign grace; to level all human excellence in the dust and to elevate, even to thrones of glory, the needy and the wretched; to reject the proud, and give grace to the humble.

The true Gospel pays no respect to the academic because of his profound learning, nor to the moralist on

account of his upright conduct. It pays not the least regard to the courtier because of his pompous honors; nor to the devotee on account of his zeal or his righteousness. No, the potent prince and the abject slave, the wise philosopher and the ignorant rustic, the virtuous lady and the infamous prostitute, all stand on the same level in its comprehensive sight.

Its business is with the worthless and miserable, wherever it finds them. If they be releived, its end is accomplished, its work is done. To reward them is its supseme delight. But the self-sufficient of every rank are treated by it with the utmost reserve, and beheld by it with a constant and most steady contempt. The hungry it filleth with good things, but the rich it sendeth empty away.

In short, all the fine words which are spoken—the sociability and extreme politeness with which the Gospel is treated, and the high commendations ("good master, Lord, Lord") with which she is loaded by the good-hearted, well-wishing world, can never provoke her stern countenance into a



smile, or call forth a single look of complacency. But upon the truly contrite she looks with a cheering smile and a heavenly countenance, to revive and cheer the drooping heart of the contrite ones.

Oh, glorious Gospel, heavenly bearer of good tidings! Welcome, sweet messenger of peace! Grace hath laid the foundation of the sinner's hope. Grace erects the building, and the headstone thereof shall be brought forth "with shoutings, crying, Grace, grace unto it." A. Nettleto.

Sel. Gospel Herald.

### "I KNOW THEIR SORROWS"

Exodus 3:7

The child is cheered as he sings "This my Father knows," and shall not we be comforted as we discern that our dear Friend and tender soul-husband knows all about us.

1. He is the Physician, and if He knows all, there is no need that the patient should know. Hush, thou silly, fluttering heart, prying, peeping and suspecting! What thou knowest not now

thou shalt know hereafter, and meanwhile Jesus, the beloved Physician, knows thy soul in adversity. Why need the patient analyze all the medicine, or estimate all the symptoms? This is thy Physician's work, not mine; it is my business to trust and His to prescribe. If we shall write His prescription in uncouth characters which I cannot read, I will not be uneasy on that account, but rely upon His unfailing skill to make all plain in the result, however mysterious in the working.

2. He is the master, and His knowledge is to serve us instead of our own; we are to obey, not to judge. The servant knoweth not what his lord doeth." Shall the architect explain his plans to every hodman on the works? If he knows his own intent, is it not enough? The vessel on the wheel cannot guess to what pattern it shall be conformed, but if the potter understands his act, what matters the ignorance of the clay? My Lord must not be cross-questioned any more by one so ignorant as I am.

3. He is the Head. All understanding centers there. What judgment has the

arm? What comprehension has the foot? All the power to know lies in the head. Why should the member have a brain of its own when the head fulfills for it every intellectual office? Here then, must the believer rest his comfort in sickness, not that he himself can see the end, but that Jesus knows all. Sweet Lord, be Thou for every eye and head for us, and let us be content to know only what thou choosest to reveal. —Spurgeon.

Sel., Bessie Shaffer,  
Stoystown, Pa.

### BELIEVE IN GOD

“Let not your heart be troubled: Ye believe in God, believe also in me.”  
(John 14:1.)

“Faith in God the Creator and Father of all things, the supreme ruler of the world lies at the foundation of all true religion. The usual name given to God by the Hebrews was that which is rendered into English by the word Jehovah. Where the older version has the word God printed in capitals the American Revision has substituted Jehovah. This word Jehovah was so rever-

enced by the ancient Hebrews that it was not generally pronounced, its place being taken in speaking by Adonai Lord Elohim or El Shaddai all of which are really expressions of the attributes of God.” Cruden.

God the supreme deity and self-existent Creator or upholder of the universe. He is a supernatural being. All should hold Him far above all things else and worship Him in that way, worship Him with all our heart, soul, mind and strength. He is worthy and deserves it all, hand and heart—the whole man. And when we come before Him in this way our hearts are not troubled. God’s house is a house of many mansions. Jesus, God’s Son, tells us. If this were not so He would have told us. And He has gone to prepare a place for us, and He will come again, and receive us unto Himself that where He is there we may be also.

Now, much depends upon how we believe in God. I believe that God will do everything for us that is right, for He is a righteous God. We don’t only believe in God, but also in His Son Jesus who tells us about His

Father's house of many mansions. Jesus has now gone to the Father and is at His right hand, and is interceding for us. And are we hearing His intercessions? Oh we hope and pray we will hear and move out and do just the things He tells us to do.

We often hear it said by different ones, "Well, I don't know whether that would be right or not. Well, the Son of God in His will has stipulated everything for us that will give us a right to a mansion in His Father's house. And if any man will do His will he shall know of the doctrine. Jesus says he shall know. If this were not true, Jesus would not have said so. And we read in His will that God canont say that which is not true. And I surely believe in God and in His Son Jesus Christ and in the Holy Spiirt who brings all things to my remembrance that are in His Word, and that they are all true. For if they were not true God and His Son would tell us that they are not.

Our Saviour said to the disciples, "And whither I go ye know, and the way ye know. Thomas saith unto

him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." Now this that our Saviour spoke unto Thomas is the same for every soul in the world. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Just see, dear ones, what great love God has for the World. He has gvien us the way, the truth and the life. These three wonderful attributes will get us a mansion in our Father's house. Will we heed what our Savior has told us? or will we pay no attention to His words of truth and take our own way and not have a mansion to move into when our earthly house of our tabernacle shall be dissolved? It is up to us to choose or refuse. Now, if there isn't anything in what Jesus has told us he would not have told it. But there is something to it. I know there is, and for this reason I am trying to stir up our pure minds to remember what it will take for us to



get ready.

We are living in a grand age, an age of preparation for something better than we have here, a getting ready to live in a house not made with hands, a mansion in God's house, eternal in the heavens, needing no repairing, where no fires can burn it, where there are no cyclones to blow it away and no termites to consume it. No, no, not at all. But a house whose builder and maker is God.

And our Saviour is getting everything ready for us to move in, and if everybody that reads His will would just get ready for this change wouldn't it be grand? We know it would, for in His will He tells us so. And we believe in God and in His Son, and we read that God is a Spirit, and they that worship Him must worship Him in spirit and in truth. There is no untruth in Christian worship. God did not send His Son into the world to condemn the world, but that the world through Him might be saved.

Now, the world seemingly, had nothing for their Saviour. They said, "Away with Him," (instead of getting into and believing in

His way.) They prefer the byways rather than the highway of holiness which is our Saviour's way. And there is no other way for us to get into possession of our mansion in our Father's house.

Jesus is the light of the world, and right in the midst of this light, "men loved darkness rather than light because their deeds were evil. But he that doeth truth cometh to the light that his deeds may be made manifest that they are wrought in God."

Things are wrought in God today and our deeds are being made manifest. God was showing the world just how much He loved it. Why cannot we today show the world how much we love our God by our deeds? Surely we can. If we do His will God will be glorified, and we will know the doctrine. In the apostles' time the people took notice that they were "unlearned and ignorant." But they also saw and knew that they had been with Jesus. They were a light to the world, but ignorant to the ways of the world, but wise to the way of Jesus.

How often have we heard the expression made—"We

know where you belong!" As in conversation with an orthodox Jew, he said, "You were raised in the home of your fathers, and I was raised in the home of my fathers. You don't change, neither do I." Paul said, "Ye are our epistle, written in our hearts, known and read of all men." "Bring up a child in the way it should go, and when it gets old it will not depart from the good training received in the good home."

God never changes, but is the same yesterday, today and forever. The children of light and the children of darkness do not mix. Light and darkness have no fellowship together. Now in view of all we have been writing about God and His works of righteousness, it causes us to become better acquainted with Him and that He is the supreme being over all, above all and in us all. He is the Father of lights and in Him is no variableness or shadow of turning.

I am now thinking about the so called Lord's Prayer which the Lord Jesus taught His disciples, saying, "After this manner therefore pray ye: Our Father which art in

heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen." We get the manner of this prayer. It means the method of the prayer. While the Father is in heaven, His name is holy, His kingdom come. His will be done in earth first, and then in heaven, then give us this day (just one day at a time) our daily bread, and forgive us our debts. We want them all forgiven, as we forgive our debtors. Then we must forgive all that owe us. "Lead us not into temptation:" take care of us that we do not go wrong. "But deliver us from evil: for thine is the kingdom, the power, and the glory, for ever. Amen."

This is the greatest of all prayers. This is the life of prayer. God is present everywhere. While we are teaching the manner of prayer, I feel that when we pray we should do it in the spirit and with the under-

standing, the manner of method. I feel that the effectual fervency of a prayer is when it is given in the spirit; then it goes right to God. When we pray to God we hold Him as God beside whom there is none other, and then we have that assurance that He will answer our prayers.

Daniel gave thanks before His God and He heard him. David found favor before his God, for he kept Him at his right hand. Cornelius's prayer came up as a memorial before God. Paul said he had lived in all good conscience before God—"until this day." Paul said, "Not the hearers of the law are justified, but the doers."

"Oh, who would not a Christian be,  
The Lord of life and glory see?  
Obey His word out of true love,  
And meet the blessed saints above.

To serve our God, Oh, let us try,  
Uphold His cause, all self deny;  
That when our days are number'd  
here,  
We may in heaven with Christ appear."

It is then that we shall see Jesus as He is and be like Him. May we continue to believe in God.

Edward C. Miller.  
Vindicator.

## CHRIST THE AUTHOR AND EXAMPLE OF NON-RESISTANCE

Jesus Christ is the author of the new covenant, and those who are regenerated through Him are members of what He calls the kingdom of God. Christ Himself is the kind and He invites men everywhere to submit to His rule. His is not a kingdom of earthly power, nor is the wrath of God manifest within it. It is a kingdom of love, characterized by the spirit of meekness and peace. "Blessed are the meek, for they shall inherit the earth." (Matt. 5:5). The King Himself is the perfect example of love. Daily He walked, not after the flesh but after the Spirit. With Him the law of love was written, not on tables of stone; but it was proclaimed in His every word and deed. Jesus frequently speaks of God as the loving heavenly Father who cares even for the birds of the air and the flowers of the field, and much more so for His children of faith. (Matt. 6:26-30.) God is likened to a shepherd who leaves the ninety and nine sheep safe in the fold and



goes out into the wilderness to seek the one that was lost. (Luke 15:3-7.) Or to the father who killed the fatted calf and made a great feast when his lost son returned home again. (Luke 15:11-32) Jesus calls Himself the good shepherd who willingly lays down His life for the sheep. (John 10:11.)

The love of Jesus went out freely to all men. It knew no restrictions of race or nationality or of station in life. He healed the daughter of a Syrophenician woman, (Mark 7:25-30) and the son of a Roman centurion. (Matt. 8:5-13) He revealed Himself to Nicodemus, a ruler in Israel, (John 3:1-21) and to the sinful woman of Samaria. (John 4:7-42) He loved the rich young man (Mark 10:17-22) and the humble Lazarus. (John 11:1-46), He ate with the outcast publicans that He might bring them into the kingdom. (Mark 2:15-17), By precept and example He taught His disciples to heal the sick, raise the dead, cleanse the lepers, cast out demons." (Matt. 10:8), He desired to gather the children of Jerusalem into His kingdom as a hen gathers her chickens under

her wings, (Luke 13:34-35) and when they would not, He wept with sorrow. (Luke 19:41.)

Jesus kept the moral law perfectly. He never yielded to sin, and His life was one continuous demonstration of perfect love. The supreme expression of His love, however, is found in His death on the cross. Even though He was God's son, with authority to sin in judgment of sin, He chose to suffer death that the penalty of sin might be paid and that men might be redeemed. The sacrificial death on the cross was in complete harmony with the life of sacrifice which He had lived. His life and His death alike were motivated by a deep and burning love for sinful men. The manner in which Christ went to the cross is a perfect example of nonresistance. When the authorities came to arrest Him He made no attempt to resist, neither did He permit His friends to do so. (Matt. 26:47-52.) When He was unjustly accused at His trial He answered nothing, "Insomuch that the governor marvelled greatly." (Matt. 27:14.) When He came to the place of crucifixion He was mock-

ed and spat upon. They smote Him on the head. They crucified Him between two thieves. They railed on Him and wagged their heads. They challenged His deity and said: "If thou art the son of God come down from the cross." (Matt. 27: 47-52.) But Christ's only reply was a prayer of love and mercy: "Father, forgive them; for they know not what they do." (Luke 23: 34), In the words of Isaiah, "He was oppressed, yet when he was afflicted he opened not his mouth. As a lamb that is led to the slaughter, and as a sheep before its shearers is dumb, so He opened not His mouth." (Isa 53:7.) The life and death of Christ are a perfect example of love and nonresistance.

It is this Christ who bids us enter the kingdom of heaven and follow Him. When we do so we are "crucified with Christ" and it is no longer we that live, but "Christ living in us," that enables us to live the life set forth in the new covenant. (Gal. 2:30), Peter admonishes Christians who suffer wrongfully to bear it with patience. In fact, this is the Christian's

very callig: "For hereunto were ye called, because Christ also suffered for you leaving you an example, that ye should follow his steps; who did no sin, neither was guile found in his mouth; who when he was reviled, reviled not again; when he suffered, threatened not, but committed himself to him that judgeth righteously; who his own self bare our sins in his body upon the tree.— Selected.

## NEWS ITEMS

### KANSAS CITY, MO.

I am sorry I am so late in sending in this report, not knowing it was put upon my shoulders to do so until just a few days ago. We were so happy to have our dedication services for our new church here at this place on April 28th, and love feast on Saturday night, April 27th. We were so happy to have our many brethren and sisters with us. We had wonderful meetings on both occasions. All day service on Sunday.

Bro. William Root who has been coming to us for several years, preached the dedication service at 2 o'clock in the afternoon, dedicating the church to God and his service, and also urging each member to renew their covenant and

dedicate their services to him.

We were thankful for the other ministering brethren who were with us. They too gave us some wonderful messages from the word of God. May God bless each one for their efforts.

We are thankful for all who came to be with us in these services, and wish to take this opportunity to thank all who have helped us with the building of our church, and for your donations. May God richly bless each one is my prayer.

We wish to extend the invitation to all who can be with us from time to time. We have services on the second and fourth Sundays of each month. We are thankful to have with us either Bro. Reed or Bro. Orville Royer from Dallas Center, Iowa, on the second Sunday and Bro. Root on the fourth.

Pray for us that we might be more faithful and that we might be the means of helping to save some lost soul.

Lola McMillin.

## OBITUARIES

### GEORGE ALBERT EBY

The son of George and Susan Eby, one of eleven children, of which seven preceded him in death, was born Jan. 26, 1871, at Lena, Ill., and departed this life April 30, 1946, at 2:15 p. m., in his home at the age of 75 years, 3 months and 4 days.

While young in life he moved to Missouri, and there united with the Dunkard church, of which he has

been a faithful member.

In the year of 1897 he was united in marriage with Allie Ferrenburg, of Ferrenburg, Mo., and lived there until 20 years ago, when he with his family moved to near Wauseon, Ohio.

To this union were born nine children, of which two have preceded him in death, namely, Verna and Ted.

He leaves to mourn his departure his devoted companion, one son, Clay Eby, of Wauseon, Ohio, six daughters, Maude Butts, Sylvia Viers, Pauletta Johnson, Alberta Armstrong, all of Wauseon, Ohio; Jeanette Poorman of Pioneer, Ohio; and Vera Armstrong of Archbold, Ohio, 15 grandchildren, one brother, Enoch Eby of Missouri, two sisters, Sarah Lutz of Iowa, Margaretta Faye of Nebraska, and a host of other relatives and friends.

It's a few days now since you've left us,

Dearest Dad, we miss you so;  
But we know that you have traveled  
O'er the road we all must go.

You have safely crossed the river,  
Resting on that golden shore;  
We will strive to meet you daddy,  
There to live forevermore.

There's a vacant place at Mother's,  
None on earth could fill you  
know;

Our Heavenly Father knows what's  
best,

It was Him who willed it so.

Short services were held at the home at 1 p. m. and at the Dunkard Brethren church near Wauseon, Ohio, at 2 p. m. May 3, 1946, with Elder Melvin Roesch in charge, assisted by Elders Abraham Miller and D. W. Hostetler.

Sarah Roesch, Cor.



### SPRING

---

Winter's gloomy reign is o'er,  
Spring to cheer us comes once  
more;

Nature's realm revives again,  
Birds resume their vernal strain.

Fields and meadows clothed in  
green,

Fair and beautiful the scene;  
Flowers by the riverlets bloom,  
Scent the air with sweet perfume.

Oh, shall nature sing the strain  
And the Christian's tongue refrain  
Nay, we'll sing with cheerful voice  
And in nature's God rejoice.

Time is swiftly moving on,  
Soon life's winter will be gone;  
Then redemption's day will dawn  
And the saints be gathered home.

Then our hearts will thrill with joy  
And God's praise our tongues em-  
ploy;

Where the trees forever bloom  
And they know no winter's gloom.

### JESUS ONLY

---

If I gained the world but lost my  
Savior,  
Would these earthly treasures  
really pay?

Could the longings of my heart find  
solace

In the things that soon must pass  
away?

If I owned the world but not my  
Savior,

Would the gain be worth a life-  
long strife?

Are the things of earth well worth  
to mention

With the blessings of eternal life?

If I owned the world, its love and  
riches,

And among my friends an honor-  
ed name,

But no hope for the eternal ages;  
And no hope eternal life to gain.

If I owned the world but not my  
Savior

And in His redeeming love no  
part,

Oh, where should I go with all my  
troubles,

Where find comfort for my weary  
heart?

Oh, how empty all the world around  
me!

Without Jesus I astray would go;  
Without Jesus the eternal ages

Would be darkness an deternal  
woe.

Could I live this life without my  
Savior,

Oh, how could I pass through  
death alone?

Who without this blessed, loving  
Savior,

As a guide, could find his  
Heavenly Home?

What a treasure I have found in  
Jesus,

What a comfort for my aching  
heart.

Oh, how sweet to know my sins for-  
given

What a joy and peace it does im-  
part!

If I only have my blessed Savior  
And in all the world own nothing

more,  
Yet I own it all, yes, all in Jesus  
And Eternal Glory evermore.

Mrs. Mary Scott.

## WHAT DOES IT MEAN TO BE A CHRISTIAN?

---

The practice of Christ and His early followers teach us much. Does the New Testament life of Christ give us the impression of elaborateness and high living? Do we not rather see a rigorous simplicity in his homelessness, and His lack of anxiety over temporal matters? When He sent His disciples to preach, He commanded the simplest of living arrangements. The early church had all things in common, subordinating living concerns to those of preaching the gospel. Paul tells us to live soberly, righteously and godly in this present world. The reason for all this is plain. If we live according to the principles of this wicked age all our energies are consumed and we have no time nor interest left for the things really worthwhile. Surely if we are Christians we must follow our Master in the simple life.

As a church we are yet quite largely a simple people. Let us cling to this simplicity as a priceless treasure, and seek to regain what has been lost.

Now simplicity is first a matter of heart, and it is useless to try to keep the life simple when every motive of the life tends to the opposite course. But it is just as foolish to say that only the inside matters, for the outside is an indication of the condition of the inside. A simple heart is revealed by a simple life.

Our church buildings are largely of the same type. There are variations of pattern of course, according to the local idea of convenience and service, but always one may expect that simple style of architecture which is consistent with the humble worship of plain people. We believe that costly buildings, and elaborate furnishings are an unjustifiable expense.

Are our homes as our churches also consistent with our teaching of simplicity? Are our homes built for comfort and service rather than for show? Is there an annual high furniture bill nothing to show for but luxurious furnishing? Often the attic is pretty well equipped with furniture whose only fault is that the material and style are somewhat out of

date. Would someone visiting in our home be surprised when told that we belong to a group that teach and profess the simple life?

Then there is our table. Certainly we are not to be misers and deprive our bodies of the needed nourishment. We have a great work to do in the world and must be properly fed to do it. But by simple table I do not mean a lack of food, but the right kind. Does our food really nourish, or does it merely please a pampered appetite? Are our meals planned to aid in economical living, or to set a rich table? Delicacies cost money; usually the stable foods do us more good. I fear we are greatly at fault here. How few of us really make our housekeeping a matter of conscience!

Perhaps you say these are matters for my parents, not for me, but are they always? How often is it true that expensive furniture comes into the home only after our parents give in to our insistence that the old isn't fit to be seen? How often too, does mother add one more dish to the over-loaded table because daughter demands it? Seldom will parents insist

upon forcing these things in when children bring up the argument of conscience.

We need to be simple in our clothing too. If we are consistently simple, economy and service will be our concern in regard to clothing also. The dictates of fashion will seem ridiculous to us. If the cloth has a design the real Christian's choice will always be such as will not draw particular attention to the wearer. But conformity to Scriptural teaching will make us different from fashion models. In this as well as in other things we should let our light shine. Common folk such as we are, always select clothes which will wear well. It is a fact that the silks and other fine clothes which people are so largely buying now-a-days give far less service than do the cheaper grades. Style accounts for their large sale.

Will a simple Christian manage to buy new clothes as often as possible, or as seldom as possible?

The Bible and common sense are pleading with us as a church to remain plain and simple. The devil and the world are trying to get us to leave our simplicity.



"Choose you this day whom ye will serve."—Daniel Penner. —Selected.

### "NOT AS I WILL"

Whate'er my God ordains is right,  
Though I the cup must drink;  
That bitter seems to my faint heart,  
I will not fear or shrink.

The worst part of martyrdom is not the last agonizing moment; it is the wearing, daily steadfastness. Men who can make up their minds to hold out against the torture of an hour have shrunk under the weariness and the harass of small prolonged vexations. And there are many Christians who have the weight of some deep, incommunicable grief pressing, cold as ice, upon their hearts. To bear that cheerfully and manfully is to be a martyr. There is many a Christian bereaved and stricken in the best hopes of life. For such a one to say quietly, "Father, not as I will, but as Thou wilt," is to be a martyr.

### GOD BLESS AMERICA

Along with this song could well be appropriately sung, "God Help America to Repent." Many people sing

the above prayer and expect God to save our country but do not honor Him enough to try to do what He says. They expect God to do everything. They hope for the blessing without the conditions for obtaining the blessing.

We must honor and obey Him if we want Him to bless and save us.

### SENTENCE SERMONS

As objects close to the eye shut out larger objects on the horizon, so man sometimes covers up the entire disc of eternity with a dollar, and quenches transcendent glories with a little shining dust.—E. H. Chapin.

It is a noble and beautiful thing to find ourselves growing out of our contemptments.—Philips Brooks.

A "long" road without any turning is better than one that turns in the wrong direction.

He who is hasty to  
accuse,  
His own honor  
does abuse.

If you would be master of great things, you must be

servant of small things.

If you place a stumbling block in the way of your friend, beware lest it prove your downfall.

A vital faith in God does contribute to steadiness of character. It does enable a man to stand up under things that otherwise would crush him or bowl him over.

Time is absolutely lost in dwelling on a wrong done to one's self. To forget personal slights and injuries is the mark of a large nature.

#### ADULT SUNDAY SCHOOL LESSONS

July 7—Luke 12:1-21.  
 July 14—Luke 12:22-40.  
 July 21—Luke 12:41-59.  
 July 28—Luke 13:1-22.  
 Aug. 4—Luke 13:23-35.  
 Aug. 11—Luke 14:1-14.  
 Aug. 18—Luke 14:15-35.  
 Aug. 25—Luke 15:1-32.  
 Sept. 1—Luke 16:1-31.  
 Sept. 8—Luke 17:1-19.  
 Sept. 15—Luke 17:20-37.  
 Sept. 22—Luke 18:1-17.  
 Sept. 29—Luke 18:18-42.

#### PRIMARY SUNDAY SCHOOL LESSONS

July 7—How Moses Was Saved.  
 Ex. 2:1-10.  
 July 14—The Burning Bush. Ex.  
 3:1-14.  
 July 21—Moses and Pharaoh. Ex.

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 14:5-31.  
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 Ex. 20:1-23.  
 Sept. The Golden Calf. Ex. 32:  
 1-24.  
 Sept. 8—The Ten Spies. Num. 13:  
 17-33.  
 Sept. 15—Joshua and Caleb. Num.  
 14:1-39.  
 Sept. 22—The Brazen Serpent. Num.  
 21:1-9.  
 Sept. 29—Knowing and Obeying.  
 Deut. 6:1-15.

# BIBLE MONITOR

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No. 13

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## COMPASSION

Among the many virtues of the Christian life as exemplified in the activities of our Lord and Savior Jesus Christ while here on earth is that great attribute of compassion. There is something about this subject that appeals to a student of the New Testament scriptures in a way that grips and moves his innermost being. The reason for this is that it has to do with the heart, the seat of our affections from which flows the issues of life and, which of themselves are an evidence of which of those great spiritual forces, the Spirit of God or the satanic spirit has control of our being in this world.

In connection with the prophecies of the scriptures pertaining to the "last days" on the earth we are given

this instruction: "And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved." (Matt. 24:11-13.) In the mind of the writer the general condition within professing christendom is an indication of the fulfillment of this prophecy and we would do well to give thought to its contents.

The assertion that is of particular interest in connection with the subject in mind is, "The love of many shall wax cold." Where love exists there is a strong attachment to that which is loved. So much so that he that loves is keenly affected by anything that concerns that which is loved. This is clearly illustrated in home life where love abounds in



the family. When some misfortune, sorrow or trouble besets one member of the family how keenly this matter is felt by the other members of the family. If one member of the family has a definite need or a particular desire how much the other members of the family are concerned that this need or desire is satisfied, and often great sacrifices are made in behalf of one another. This we believe is compassion.

Compassion—sorrow for the sufferings of others; sympathy; pity; we believe can properly be spoken of as love in action. It is an attribute that moves us to action in service to others that have need.

How often in the activities of our Lord Jesus Christ here on earth was he moved to action because of his compassion for others. Along the highways that he trod, in the villages, out by the seaside, everywhere he went he came in contact with the blind, the deaf, the sick, the hungry, and how often his tender heart of compassion was moved to intervene in behalf of these unfortunate and needy beings. In this he has given

us an example in Christian service that we need to be mindful of.

Jesus was keenly affected by the sorrows, sufferings and needs of others because of his great heart of love for the human family, and surely those who are his people on the earth, those who have the love of God in their hearts as they should, will evidence that same characteristic in their lives. Some day the King shall say unto them that are faithful in their service to their fellowmen, "Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40.)

There is so much evil in this world in our time, so much envy, jealousy, hatred, selfishness, malice, coldness and indifference to the sorrows and distress of others, that surely "iniquity is abounding" and we need to take heed that because of this environment our love, our concern, our heart of compassion for others does not wax cold.

. In our contacts with our fellowmen where compassion is shown it becomes an irresistible force for good

in testimony for Christ and his kingdom on earth. May we ever exemplify this great trait of character of our Savior in our activities. Without it our religion will become but cold formality.

### NOTICE

Just a little reminder to our contributors that along in the summer and fall we usually run low in manuscript for printing in the monitor. Your efforts along this line will be appreciated by us and our readers and surely the Lord will reward you for it.

Due to the sickness of our little son some of the desk work connected with the Monitor has been neglected and delayed. We believe you can bear with us in this matter.

Under the confusing, demoralizing and depressing worldwide conditions of our time it requires greater effort to fight the good fight of faith. May we unite our prayers that the Lord grant us grace that our faith fail not.

—Editor.

### GENERAL CONFERENCE 1946

At the request of Standing Committee, I will attempt to give a report to those who were not fortunate enough to be with us at Dallas Center.

For general information the meeting was held in the First Presbyterian church with meals being served in the basement by our brethren of Dallas Center with the cooperation of a great many others who cheerfully lent a helping hand.

The Elders met in Dallas Center Dunkard Brethren church which was just on the next corner.

The lodging committee had made ample provisions for rooms for all, being provided by our own people in and around Dallas Center and by the people of the community, who gladly opened their homes to us, all without charge.

For these temporal blessings we are truly grateful and I am sure that God's richest blessings will be on all who helped to provide.

The preaching program as laid out by the committee covering the great over-all plan of salvation was follow-

**B I B L E   M O N I T O R**


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West Milton, Ohio, July 1, 1946

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ed as per program printed in an earlier issue of the Monitor with a few substitute speakers, due to those who were absent.

Sunday school on Sunday morning was conducted by Paul R. Myers, attendance was about 350. Classes were divided according to ages.

The business meeting itself held on Wednesday was surely taken care of in a most wonderful spirit and manner. It opened at about 1045 a. m. and closed at 8:30 p. m. with intermissions for

dinner and supper.

As one who journeyed a great many miles to attend this meeting in search of something for my soul's welfare, let me call to your attention a few of my own observations while on the conference grounds:

1. The singing in all meetings was surely a foretaste of Heaven itself, and I do not have words at my command to describe it. I am sure that anyone who heard any part of it will long remember it.

2. The sermons from the first until the last were sound Bible teaching in every respect.

3. The fellowship manifested from the first greeting until the last good bye was absolutely the finest that I myself have ever enjoyed or witnessed. It is my prayer that our interest and concern for each other may always continue.

4. The amount of working and helping young people at the meetings was very commendable and I think surprising to some of us. I personally am thankful and glad to know that there are so many of them who are willing to stand up and stand out for their Lord.



To me it is an assurance that our church has a future and there are those who can and will carry on.

5. The weather and general surroundings were so very nice they seemed to be God's approval on the work and worship of the meeting.

G. Henry Besse.

### THE LORD OUR RIGHTEOUSNESS

Purity of Heart Necessary in  
Order to Become Righteous  
Either Relatively or  
Absolutely

Elder S. N. McCann

"Draw nigh to God, and He will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded." (James 4:8.)

Christ says, "Blessed are the pure in heart: for they shall see God." (Matt. 5:8.) It is very common to hear people say, "Get the heart right, and all will be right." This is surely a very true saying, for "as he (a man) thinketh in his heart, so is he." (Prov. 23:7.) "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts,

false witness, blasphemies," and every wicked thing. (Matt. 15:19.) "Just get the heart right, and all is right," is objected to by some, but nevertheless it stands a truth, and will continue to stand one as long as time shall last.

Persons sometimes seek to justify an inconsistent life by appealing to the heart, saying this or that does not matter, "just so the heart is right." Approach people with reference to their costly apparel, their jewelry, and their fashionable way of dressing their children, and at once they will say, "There is no religion in dress; just get the heart right, and all will be right." While it is true that all is right when the heart is right, no one can be right at heart and seek to justify an inconsistent life or a life of open disobedience. Whenever a man seeks to justify wrong he gives a bona fide evidence of a bad heart. It is true that "there is no religion in dress," for religion is in the heart. It is, however, manifest in dress, in conversation, in deportment. If a man has religion in the heart it will manifest

itself in his life, but if there is none in the heart the dress will never put it there. Purify the heart, and there will be no trouble with fashionable apparel or any other plain gospel doctrine. "Every way of a man is right in his own eyes; but the Lord pondereth the hearts." (Prov. 21:2.)

Christ and an impure heart cannot stay in the same person. The Holy Ghost and an impure heart cannot dwell in the same man. Christ promises that the pure in heart shall see God. I am glad that he does not say the pure in conversation, the pure in life shall see God; for then there would be no promise to us in our imperfect state. Every man who is pure in heart is struggling to develop purity in thought, in word, in deed; but the harder the struggle the more manifest the weakness. The man who is pure in heart never seeks to justify his failures, but loathes them and longs to overcome them. The person whose heart is not pure will seek to justify his failures by the failures of others; his religion is but a mere matter of surrounding influences.

The heart that finds an excuse for doing wrong because some one else does wrong is impure, and will never see God. The heart that seeks to justify a wrong by some one else's wrong is under the influence of the devil, is on the open road to hell, and, unless a change of heart is wrought, will find a home in torment. If pure in heart our imperfect lives constrain us to cry, "Lord, not my will, but thine," and then Christ becomes our righteousness, and we stand absolutely holy before God.

The promise that the pure in heart shall see God is being fulfilled in the every day experience of everyone whose heart is pure. "They shall see God" now in this life, is the promise, and not in judgment. If we never see God until the day of judgment, the sight will be a sad one. It matters not how wicked or how impure the heart is, all will see God in judgment, for "behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him." (Rev. 1:7.) "And I saw the dead, small and great, stand

before God." (Rev. 20:12.) "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb." (Rev. 6:15-16.)

All will see God in judgment, but those who have not seen him before that day will be miserable, and the sight will fill them with terror. Purity of heart is the only condition upon which God will reveal himself this side of judgment. The reason why so many fail to catch even a glimpse of God is their fondness for the world and for sin. Our eyes are blinded and our ears are closed by sin. We cannot see God and love sin, we cannot see God and love the world, we cannot see God and love self. God does reveal himself to the pure in heart and they love his ways, they love his Word, they love his comforting presence. "He that

and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, if a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." (John 14:21-23.)

Jesus here already shows that he does reveal himself to his children in this life. He does make himself known to them. They do see him, and love him, and obey him.

"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." (John 1:18.) Jesus is ready and waiting to show us the Father if we will only allow him to do so. The study of God's Word is dull and lifeless work until we approach it with a pure heart. An individual may commit to memory the New Testament and get no more out of it than from committing any other book, if



his heart is impure.

The study of God's Word will abound in unsolved mysteries to everyone who approaches it with an impure heart. To cling to one sin will veil our eyes, and close our ears to the voice and presence of God. None but the pure in heart can see God, all others walk in darkness, because sin has so blinded their eyes that they cannot see.

There is no process by which a sinner can be brought to God without purity of heart. The sinner may be made to see foot-washing, the Lord's Supper, non-conformity, and every ordinance of God's house, and may even become willing to be baptized—all to no purpose without purity of heart. A man can see all these, and yet not see God. So soon as a man is willing to forsake all for Christ—let go of everything, even his own good works—he begins to see God, and to see him is to love him, and to love him is to obey him.

The pure in heart walk with the light of life in them. They go from strength to strength, from conquest to conquest, always abounding in the work of the Lord.

Baptism without purity of heart is baptism of water without the Spirit. It is but the form, but the husk, but the mere shadow of what it should be. No man can have purity of heart and hold to one sin; if there be one sin that the sinner is not willing, not ready, not even anxious to forsake, he is not a fit subject for baptism. The ordinance will blind him, will hide God from him, instead of helping to manifest his divine presence as it will and does to those who are pure in heart.

So soon as we are willing to forsake all of self and of sin, we look into the face of God, reconciled by the blood of his Son, we at once acknowledge him and openly confess him in baptism, and we are reconciled by the sure promise of his Word. The blood of Christ satisfies God; his Word satisfies us, and we, though perfect, press on to perfection.

Every man stands absolutely holy by the blood of Christ, so long as he, by faith, will keep his heart purified. Though the child of God is holy, righteous, perfect as God himself, he must go on unto perfection. We stand perfect only be-

cause we hold Christ as our substitute. We have a constant battle with ourselves that we may grow into the image and likeness of Christ, our righteousness.

If we keep our hearts pure we are always ready to wage war upon sin, though it be dear to our fallen natures. If we keep the heart pure we find more trouble with self than with our neighbors, or our brethren. The better we learn to know ourselves the less we think of self.

Without purity of heart a man will not grow, he is as fully developed when he first enters the Lord's work as he will ever be. Without purity of heart he will catch no clearer views, no sweeter joys, no brighter days than when he first entered the word of the Lord. With purity of heart every day makes a man a better man, every day gives him sweeter joys, every day is brighter and brighter until life's conflict is over.

With purity of heart a man stands absolutely pure, because Christ stands for him; he will develop higher and higher degrees of purity in character because he hates sin. With purity of

heart God's Word becomes fascinating, and volumes of beauty and truth reveal themselves.

O for a heart to love my God!

A heart from sin set free;

A heart that always feels the blood  
So freely shed for me.

A heart resigned, submissive, meek,  
My dear Redeemer's throne,  
Where only Christ is heard to speak,  
Where Jesus reigns alone.

An humble, lowly, contrite heart,  
Believing, true and clean,  
Perfect, and right, and pure, and  
good,  
A copy, Lord, of thine."

## THE BIBLE STILL LIVES

H. C. Spangler

### Psalms 119:89-105

"Thy word is a lamp unto my feet, and a light unto my path. (Ps. 119:105.)

"Search the scriptures. for in them ye think ye have eternal life: and they are they which testify of me." (John 5:39.)

"All scripture is given by inspiration of God." (II Tim. 3:16.)

There are many ways to study the Bible, we might begin with a certain subject such as faith, or love, or the word of prophecy, or some other topical phrase, and follow it through the entire

book, or we may study it from a historical viewpoint, or we may study the poetry, or literature of the bible, but this is not my purpose in this study.

It is my purpose to present the idea that the Bible still lives. Some contend that the Bible has had its day, that it is no longer a living issue, that it has become obsolete, but I shall contend that it is a living issue in the day in which we live.

All through the history of the past there has been a constant warfare on the Bible, but it still lives and will continue to live. Let us study its existance in the light of the above texts.

### I. It Is The Word of God

All scripture is given by inspiration of God . . . as God is eternal, so is His Word eternal. Some folks today want to tell us that some parts of the Bible are not inspired, but to me "all" means "all," and I mean to give it to you just as Paul gives it to me. Let us make a few comparisons with other works of history.

Shakespeare. In the colonial days we are told, that the two books taught in the schools were Shake-

speare and the Bible and they seemed to enjoy about equal rank in importance in the minds of the people, but where does Shakespeare rank today? It is still classed as a good piece of English literature, but in the hearts of the mass of the people of today it is passing. You will still find it in some of our college homes where it is required as a subject and when they are through they had a copy on hand and could not get rid of it, or some people use it to make an impression when company comes, but never where a need for real worship is felt. But in every home, from that of the lowliest servant to the king on the throne is found the Sacred Book, filling an important need.

Milton's *Paradise Lost*, Dr. Seldons "In His Steps," Bunyan's *Pilgrims Progress*, Socrates, Plato, Homer, Buddah, The Koran, and books of more recent years, The Great Japanese, Kegawa, Gahndi of India, and the Lindbergs, all gave to the people of their respective times great and inspirational works, but with the passing of their day their works faded with them, and



when placed by the Bible they fade into the background. The Bible is still not a best seller but the best seller of our day, not only in countries where it has always been known, but in other countries, it is gaining favor.

For convenience I would like to divide our study of the Bible in three ages:

## II. The Age of Force

No other book has been so universally, and so continuously fought as has the Bible. This is in itself evidence that it is the inspired word of God. Because it is the word of God the devil has waged a continuous warfare against it. As far back as the mind of man goes in history, there has never been a single hour that the Bible has not been under a vigorous attack. In this age the devil thought he would destroy the Bible by force. Rome political as well as Rome ecclesiastical waged war on the Bible. It was scorned, burned at the stake, drove into the mountains, cast into the lions in the presence of and for the entertainment of the people, driven into the caves and holes of the hills, burned in the public square as a public

enemy, torn to pieces by wild animals, dragged to death at the end of a rope, cut to pieces, sawn asunder, and many other unbelievable practices, all in an effort to destroy the word of God by physical force. (Study Fox's Early Christian Martyrs.)

Why such a vehement effort to destroy the Bible? This is in itself evidence that it is the word of God.

No other book has suffered such violence. The devil is God's enemy and is waging an endless war against anything He is doing, and the struggle is by no means ended, for when this great war to destroy the Bible by force, which drew all civilization into the period of history known as the dark ages, many thought that surely this was the end of it, but when the noise of the conflict had died, and the smoke and dust of battle had cleared away, it came forth with such shining and magnificent brilliance as to startle the thinking of the people of the world. Out of it came the printed page, the great reformation, and the greatest revival of the Bible that history has ever known. The Bible so flour-

ished till it was in the hands of the common people. Even the plowboy could have access to it, and could read and enjoy its sacred pages.

I read recently in a prominent news magazine of a certain Christian gentleman coming to this country from India to a convention and when he arrived in a large eastern city he missed connection with his friends who had planned to meet him and had nowhere to spend the night. So he went to a hotel to secure lodging, but was told that the hotel was full. So he went to another till he went to nine hotels with the same result. Whereupon he turned to a taxi boy and explained to him his predicament. The boy took him in his taxi and drove him to a poor section of town, took him to an upstairs dingy room and told him to remain in his room till he came in, in the morning as he wanted to give him his breakfast. The next morning he took the gentleman to a cheap restaurant and gave him his breakfast and refused to take any pay for his hospitality. The gentleman in thanking him made this remark, "You have been a good Samaritan

to me." The boy rather surprised said, "I don't know what you mean." The gentleman said, "Don't you know the story of the Good Samaritan?" He replied he did not, whereupon he took from his pocket a New Testament and read to him the story of The Good Samaritan, and then gave him the book to keep. At this point the editor began a long tirade against the churches of this large eastern city for having a boy in it old enough to be a taxi driver, who had never heard the story of The Good Samaritan. It occurs to me that any boy in this age of Bibles, with churches on every hand, where you can buy the story of The Good Samaritan in the ten cent store for a dime, or at the Good Will Mission, or the Salvation Army for a penny, and don't know the story it is largely his own fault. I have had young people sit in my Sunday school class and in my church audience while I try to teach the story of the Good Samaritan and they do not hear the story.

(Continued.)

What time I am afraid,  
I will trust in Thee.

**ETERNITY****J. F. Marks**

In this day of enlightenment much false teaching and prophecy is going on regarding what is going to take place after this life in the flesh is over. Many are teaching there is a heaven, but no hell. Many say hell is the grave. Life was made to be enjoyed, there is no hereafter. Such prophecy denies God and Christ. Activities of volcanoes have shown to humanity there is a terrible heat in the earth.

**For the Unrighteous**

The psalmist David declared the wicked shall be turned into hell and all the nations that forget God. Upon the wicked he shall rain snares, fire and brimstone, a horrible tempest shall be a portion of their cup. Isaiah declares woe unto the wicked, it shall be ill with him, the reward of his hands shall be given him.

Jesus says in Matthew, the Son of man shall send forth his angels and they shall gather out of his kingdom all things that offend and them that do iniquity and cast them into a furnace

of fire where there shall be wailing and gnashing of teeth. And on the day of judgment the sentence of the wicked shall be, depart ye cursed into everlasting fire prepared for the devil and his angels, these shall go away into everlasting punishment.

The apostle Paul says in speaking of the coming of the Lord, he shall appear in flaming fire taking vengeance on them that know not God and obey not the gospel of the Lord Jesus Christ who shall be punished with everlasting destruction from the Lord and the glory of his power.

The revelator, John, said in regard to those who yield themselves to the forces of the evil one. The same shall drink of the wine of the wrath of God which is poured out without mixture into the cup of his indignation and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb and the smoke of their torment ascendeth up forever and ever and they will have no rest day or night.

But the fearful and the unbelieving and the abomin-



able and murders and whoremongers, sorcerers, idolaters and all liars shall have their part in the lake which burneth with fire and brimstone. The Lord of hosts has sworn surely as I have thought, so shall it come to pass as I have proposed, so shall it stand.

The human race has suffered often for failing to take God at his word. Oh, the anguish and despair of a lost soul. What a terrible doom. Sometimes we think the way some people must suffer in this life is awful yet it is not much compared with what is going to take place with the unrighteous throughout eternity. It is not God's will that any be lost but that all should come to the knowledge of the truth and be saved. If we are enlightened and go back in sin it will be worse for us then if we have never known the way of truth.

#### **Prepared For the Righteous**

To those who accept the plan of salvation as given by Christ the Savior, and live true and faithful till the end, a glorious place will be theirs. The apostle Paul tells us God gives victory through Jesus Christ. Death is swallowed up in

victory. We shall have an incorruptible body and be changed in the twinkling of an eye at the last trumpet. We are told, in the Father's house are many mansions, Christ has gone to prepare a place that where He is there we may be also.

We are told we shall have a privilege to enter in through the gates into the city of our God, and partake of the fruits of the tree of life. A city four square, where the wall are of jasper and the streets paved with pure gold; here all tears will be wiped away. It will be a complete existence of joy, peace and happiness. There will be no more sad farewells, no sickness, aches or pains, no death, no hunger, or thirst for we will be lead into living fountains, all former things will be passed away. There will be no night there, the Lord God shall give light to all within.

Sometimes in the midst of pains and troubles of this life we think of the glorious things that await the faithful ones in the land beyond, and it makes one home sick for heaven. We can well afford to deny the sinful things this world has to offer.

If we live faithful to Christ we may be oppressed, scoffed at and sometimes troubled at heart at some of the false speaking of people. Jesus said, blessed are ye when men shall revile you and persecute you and say all manner of evil against you falsely for my sake. Rejoice and be exceedingly glad, for great is your reward in heaven, for so persecuted they the prophets which were before you.

How this should encourage us to press onward on the narrow way when we think of the things that were imposed upon Christ and the apostles by evil men. By an eye of faith as we look forward to the prepared place for the righteous we can endure what is before us. As we realize the absence of Christ in body, we can feel his presence in spirit as he will go with us even through the valley and shadow of death.

As we look forward to a place where joy, peace and happiness shall reign forever and ever. The wonderful things that have been revealed to us by God, yet the half has not been told. As we are told, eye has not

seen, ear has not heard neither have entered the heart of men the things which God has prepared for them that love him. What a grand thought when this robe of flesh is laid down to rest. We can meet God, the faithful prophets, Christ and the apostles, all the faithful forefathers.

I believe if we live faithful in Christ Jesus, in the depth of our hearts there is a burning desire for this great reunion far greater than any reunion that has ever taken place on the earth. What a glorious time that will be when all the redeemed ones get home. The faithful are sorry for the many who are living in this world and are not preparing for this great event that is going to take place soon.

### NEWS ITEMS

#### WENATCHEE, WASH.

The Wenatchee Dunkard Brethren church was glad to have Bro. George Studebaker and wife with them over Sunday, May 26th.

We held our quarterly council at 2:00 p. m. June 1st. Bro. C. E. Inks read Eph. 4 and Elder E. W. Pratt led in prayer in the absence

of our Elder D. B. Steele, Elder Pratt moderated the meeting.

We elected delegates to our District meeting which was held in Newberg, Ore., the third week in June. Our delegates were Bro. C. E. Inks, Bro. George Studebaker and Sister Studebaker, with E. W. Pratt as alternate.

We decided to move our services to the home of Sister Emma Herman and are asking for the District Meeting to be held in Wenatchee in 1947. We are asking for the mission to send us an evangelist about the 22nd of November, it being understood that Elder L. W. Beery is to be in our district to hold evangelistic services this fall.

E. W. Pratt, Cor.

#### MECHANICSBURG, PA.

We held our love feast May 11th and 12th, beginning at 2 o'clock Saturday. Our elder, A. G. Fahnestock, opened the service by reading I Cor. 13, and led in prayer, then Elder Oscar Mathias spoke from Col. 2:15. Next Elder Ord L. Strayer spoke on I Samuel 16:7; Elder H. E. Demuth followed and Elder L. B. Flohr preached the examination sermon from John 6:31.

The love feast was at 7:30 with 50 precious souls surrounding the Lord's tables. Before the supper one aged brother asked to unite with us and was received into the church. Elder Joshua Rice of Mt. Dale, Md., officiated at the feast, thus ending another feast long to be remembered.

On Sunday we had Sunday school at 10 o'clock, with an attendance of 45, then at 11 o'clock Elder Mathias preached, followed by

Elder Ord L. Strayer. Closing prayer by Elder Mathias.

May the Lord bless all for coming. May the Lord lead us and guide us that we may gain a crown, is our prayer.

Harry L. Junkins, Cor.  
R. 1, York Springs, Pa.

### OBITUARIES

#### ELIZA SMITH MOHLER

Born near Greensburg, Ohio, September 29, 1854, and departed this life May 17, 1946. She was the widow of R. E. Mohler and leaves three sons: John, Sherman and Reuben, one daughter preceded her in death.

She joined the church when she was eighteen years of age and remained true and faithful to her God and her convictions through many trying times and circumstances. Knowing that the reward was at the close of life she could say with Paul: "The time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith."

Funeral services were conducted by Bro. Henry Besse in the Springfield church near Mogadore, Ohio, where she spent the greater part of her life.

And now she's called to heaven on high,

To claim her treasures in the sky.

A Friend.

#### FANNIE ENGLE FAHRNEY

Sister Fannie Engler Fahrney,



aged 76, widow of Jacob M. Fahrney, died April 16, 1946, at the home of her brother-in-law, Edwin E. Snader, 156 East Second street, Waynesboro, Pa. She had been in ill health for the past eight years and was critically ill and confined to her bed for the last six months of her life.

She was born near New Windsor, Md., the daughter of Solomon P. and Mary E. (Roop) Engler. Most of her life was lived at Mt. Airy, Md., and following the death of her husband in 1938, she had made her home with the Snaders.

She was a member of the Dunkard Brethren church of Waynesboro.

Surviving is one brother, the Rev. Daniel E. Engler of New Windsor.

Sister Fahrney lived a very good Christian life and was much loved by all who knew her. She attended services regularly as long as her health permitted.

Funeral services were held on April 18th at 2:30 p. m. from the Snader home in charge of Elder Henry Demuth and the Rev. George Detweiler. Interment was made in Burns Hill cemetery.

Winona M. Lewis, Cor.

### CHRIST

To see the lowly Christ on earth  
Achieve His deeds of priceless worth,  
He treads the wilds of sin and strife  
To proffer man eternal life.

He comes not in angelic form  
To awe by might or quell by storm;  
Equal with God in heavenly fame,  
But in the form of man He came.

The proud His humble life ignored,  
And envy murmured at his word;

Capernaum from her lofty height  
Despised his mien and spurned the  
light.

But broken-hearted ones rejoice  
To hear the music of his voice;  
He drove the cloud of gloom away,  
And turned their darkness into day.

The temple with its charms of old,  
Its mighty stones and burnished  
gold,  
Could not attract his humble eye,  
Which pomp must soon in ruin lie.

Where flows the penitential tear,  
This Christ in pity draweth near,  
And 'neath His mercy's balmy  
wings,  
An everlasting refuge springs.

To see this lowly Nazarene,  
His wondrous life 'mid joys and  
pain;  
A servant to the meek and poor,  
He grants them peace, and wealth  
and power.

He guards them with His truthful  
eye,  
And calms their fears when storms  
are nigh;  
He dried their tears and washed  
their feet,  
And gave them consolation sweet.

He ate with them an evening meal,  
To bear their fate beyond this vail;  
Beyond the gloom of Death's  
domain,  
There we shall eat with him again.

He gave to them the bread and wine  
That Calvary might our souls en-  
twine;  
And faith recedes to view the hour,  
And viewing, gains new life and  
pow'r.  
Selected, Treva Brumbaugh.

## TWO BROTHERS AND THEIR SISTER

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There is much being said about King Alcohol and his little brother Tobacco, which are two great evils. This is an undeniable fact, but these two brothers have a monstrous sister who is leading more people on the downward road than her two brothers combined. Her name is Fashion. She exhibits herself far above her brothers. She is more popular, claims no relation to them whatever, but is their full sister and is equally destructive, or even more so. She is welcomed into homes where the two brothers find no admittance, while in some homes they all find their way. She has many victims who are not aware of it. She is one of Satan's most successful agents. Not only does she entice people with beautiful and good tasting things, but really binds them down to things which make them feel miserable and look hideous.

Our so-called plain people are rapidly conforming to the world in attire, which is as definitely forbidden as is lying, stealing and such

like. This evil has gradually crept into the churches until people at large are blind to its evil effects, thinking there is not much harm in it, which is one of the devil's sugar-coated lies. Alcohol and tobacco appear more degrading in the eyes of men and women; but in the sight of God sin is sin, and the Word says all unrighteousness is sin. Not only is this evil seen on a few; it is like a contagious disease which is rapidly spreading. It has lowered the standard of the church; through it the church has lost much power.

Miss Fashion is very industrious. She usually makes her appearance when a new garment is to be made. As a rule she meets with our Sisters' Sewing Circle with some new cut and says, "This is the way they make them now." She even teaches economy when it suits, but more frequently does she teach extravagance, and in many ways she is immodest. Fashion is intended for the world, not for the Christian. Men and women who are open to conviction in every line, willing to walk in all the light they have, will lose all

desire for the foolish enjoyments of this world whatever they may be. They have new desires, new enjoyments; old things have passed away and behold all things are become new.

It is amazing to see some of the ridiculous fashions our so-called plain sisters adopt, such as tight-fitting skirts, parting the hair like men, combing it down over the ears and sprucing it up until the covering looks more like mockery than a sign of submission. The hair and the covering are no longer true signs. Not only is the covering worn in an improper way, but there is much room for improvement in the way of making it. It should be made to cover at least part of the ear so the hair would not need to be combed down over the ear, which, done only for fashion's sake, is neither becoming nor neat. Some of our sisters dress so much like the world that they need only remove the bonnet and the prayer head covering and there is nothing left by which they may be known from the world when we meet them on the street and elsewhere. We even see mothers on the streets

dressed in like manner, who should be an example to their own children and others. Not only do they set a bad example but they put things on their children which are for no other purpose than to make them appear like the world. Sometime, sooner or later, they will reap what they have sown.

A sister in trying to justify herself in going without her bonnet said, "Some people think we are proud of our bonnets," and without a doubt there is some truth in it. They have a right to think so. But if this is true, the style of the bonnet should be changed at once and made in a way that the world might have a better opinion of the bonnet and the wearer. If the world has such an opinion of the bonnet, what will they say about some others things they see on our people and in many of our houses and in the way our homes are built. Dollar upon dollar is spent for display and selfishness and foolishness. Then with all these inconsistent and foolish things in the church, we wonder why sinners are not converted and brought



into the fold. Oh, when will our so-called plain people cease to bow down before the idols of this world? Let the church rise above the world and live true to what she professes and let her light shine that men may see her good works and she will regain her power. Then the self-righteous, moral man, the skeptic and the infidel will at least be convinced that there is a reality in the Christian religion and sinners will be converted and brought into the fold who otherwise stand outside discouraged, some perhaps pointing the finger of scorn at the inconsistency existing in the church.

Lust and pride are the father and mother of these enemies of the soul and body. Vanity is their queen. Satan is their dictator. The world is their home. Hell is their destiny. And destruction is their end.

All worldly minded people are related to this family and are enslaved and in bondage until redeemed by salvation in the blood of the Lamb through repentance and regeneration, or the new birth. Read Ephesians 2:19, also Romans 6:1-9. John says, "Love not the

world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God, abideth forever" (I John 2:15-18.) In this connection be sure to read Galatians 1:10; James 1:26-27; 4:4; Romans 12:2. Pure religion is to be not conformed to and unspotted by the world. Impure religion is to be defiled with booze, tobacco, pride, fashion, worldly pleasures and lusts of the flesh in all their glory. These things belong to the world and not to the church of God.

—Selected.

### THE BATTLE OF YOUR SOUL

Saved or Lost

Jac. D. Toews

In the large city of Paris, France stands the monument erected to the memory of the famous war lord,

Napoleon. In the closing years of the eighteenth century and the fore part of the nineteenth century he became the most feared man of Europe, and in fact the world, through his prodigious victories in battle and consequent engulfing conquest and political power which reached such an extent that practically all of Europe was under his control, with the exception of England. In addition to Napoleon's great power already attained he was entertaining the ambition and aim to control the world. In Paris on that monument on the arch of triumph can be read the list of his battles fought and won. There is, however, one very important battle missing—Ah, yes!—The historical battle of Waterloo. It was lost. The tide had turned. His ambition and aim was shattered, for he had lost this all-important "last" battle. With the loss of this "last" battle his aim, his goal of life was lost, and all the victories of the past did not avail in this final crushing defeat. Upon this he was sent into exile for the rest of his life and there passed into the great beyond to receive his eternal

reward. We ask, what would it have availed him to gain the whole world, with the exception of Waterloo, there in the last awful conflict to receive his final doom of crushing defeat and then to die exiled and hated? Hence, we must agree, to lose the last battle is to lose all. Yes, far more than that, for when we think of the awful doom throughout eternity which shall be the inevitable consequence of a self-centered life it behooves us to consider the loss of a tremendous and an eternal one.

Dear reader, are you going to lose your last battle? The battle between life and death? The battle between heaven and hell? The battle between yourself, your better self—your soul and the Devil? Jesus says: "What shall it profit a man if he gain the whole world and lose his own soul?" (Mark 8:36.)

Most people have very little of this world in their possession and then to think of them still losing their own soul, Oh, what a dismal failure! They have lost the battle of life and also the battle of eternity, a total loss and a terrible doom.

This is transpiring in lives of many people without the keen realization that there is much of the battle to wage. Satan and the world have so blinded their spiritual understanding that they are practically asleep to the realities of the battle against sin and for the Lord and Saviour Jesus Christ. The Word says: "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." (Eph. 5:14). Shake off the chains of sin and Satan, dear reader. Make it a fight to the finish over sin and death. You can not escape the natural death but you can escape the awful, the final death. "Where their worm dieth not and the fire is not quenched." (Mark 9:44.) "And death and hell were cast into the lake of fire. This is the second death." (Rev. 20:14.) If you lose the battle of salvation, dear soul, this is your final doom. An eternity in everlasting hell and torment.

Did you ever stop to consider there is but a step between you and death? Are you ready to pass on over the threshold of Time into Eternity? To gain the victory which leads to your

home in heaven you must come to Jesus, who came into the world to save sinners. (I Tim. 1:15.) "God now commandeth all men everywhere to repent." (Acts 17:30. Now! Not tomorrow or some other convenient season. "Boast not thyself of tomorrow. for thou knowest not what a day may bring forth." (Prov. 27:1.) If you are yet without Christ in your heart, if your past condemns you, if you have not experienced the New Birth, (St. John 3:3) do not by any means rest at ease, but repent, come to Jesus just as you are while He stands knocking at the door of your heart and He said: "If any man hear my voice, and open the door, I will sup with him, and he with Me." (Rev. 3:20.) You may still ask—Can a sinner really be saved if he repents?—Yes, if through faith in Christ he comes to Him with his whole heart and accepts Him as his personal Saviour, confessing his sins and obeying the voice of the good Spirit, he shall eternally live. Even as the prophet, thousands of years ago said: "If the wicked will turn from all his sins that he hath com-



mitted . . . . and do that which is right, he shall surely live. (Ezek. 18:21.) "Now is the accepted time; behold, now is the day of salvation." (II Cor. 6:2.)

If you mean to enjoy the pleasures of a sinful world, or if you aim to live a moral life, treating no man ill, thereby hoping to win the precious goal of eternal bliss, you will find yourself losing out in the end—Your Waterloo. You are as the man, when overboard grasped at a can thrown to him and went down. You will likewise perish. You will lose your last battle. What a fate! Eternity in hell! Another drowning man grasped for a life preserver and was saved. Grasp hold on Jesus Christ, the great life preserver, without delay, Oh, my dear friend. "He can save to the uttermost. (Heb. 7:21. Eternity in Heaven! Then you'll say concernig that last battle like Paul: "Thanks be to God which gave me the victory through our Lord Jesus Christ." (I Cor. 15:57.)

Dear Soul, yours is the choice, Victory or Defeat, Heaven or Hell, the living God or the Devil, a joyous,

glorious eternity or endless woe and torment. "Choose you this day whom ye will serve." (Jos. 24:15.) Oh, do choose the Lord just now.

### SOMETHING TO THINK ABOUT

You're strong and well—that's fine.

You hope to remain so—that's natural.

You may be disappointed—that's possible.

You will die—that's sure.

You had better get ready to meet your God—that's wisdom.

You want to start right now—that's proper.

The Bible tells the way—Read it.

### HELP OTHERS

However perplexed you may at any hour become about some question of truth one refuge and resource is always at hand: You can do something for someone besides yourself. When your own burden is heaviest, you can always lighten some other's burden. At the times when you cannot see God, there is still open to you this sacred possibility,

to know God; for it is the love and kindness of human hearts through which the divine reality comes home to men, whether they name it or not. Let this thought, then, stay with you: there may be times when you cannot find help, but there is no time when you cannot give help.

### SENTENCE SERMONS

There is no beautifier of complexion, or form, or behavior, like the wish to scatter joy and not pain around us.

### ADULT SUNDAY SCHOOL LESSONS

- July 7—Luke 12:1-21.  
 July 14—Luke 12:22-40.  
 July 21—Luke 12:41-59.  
 July 28—Luke 13:1-22.  
 Aug. 4—Luke 13:23-35.  
 Aug. 11—Luke 14:1-14.  
 Aug. 18—Luke 14:15-35.  
 Aug. 25—Luke 15:1-32.  
 Sept. 1—Luke 16:1-31.  
 Sept. 8—Luke 17:1-19.  
 Sept. 15—Luke 17:20-37.  
 Sept. 22—Luke 18:1-17.  
 Sept. 29—Luke 18:18-42.

### PRIMARY SUNDAY SCHOOL LESSONS

- July 7—How Moses Was Saved.  
 Ex. 2:1-10.  
 July 14—The Burning Bush. Ex.  
 3:1-14.  
 July 21—Moses and Pharaoh. Ex.

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7:1-25.

- July 28—Three Egyptian Plagues.  
 Ex. 8:1-32.  
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 Aug. 11—Crossing the Red Sea. Ex.  
 14:5-31.  
 Aug. 18—God Provides Food. Ex.  
 16:1-31.  
 Aug. 25—The Ten Commandments.  
 Ex. 20:1-23.  
 Sept. The Golden Calf. Ex. 32:  
 1-24.  
 Sept. 8—The Ten Spies. Num. 13:  
 17-33.  
 Sept. 15—Joshua and Caleb. Num.  
 14:1-39.  
 Sept. 22—The Brazen Serpent. Num.  
 21:1-9.  
 Sept. 29—Knowing and Obeying.  
 Deut. 6:1-15.

# BIBLE MONITOR

Vol. XXIV

July 15, 1946

No. 14

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## IT IS FINISHED

### Part 1

The appearance of this issue of the Monitor marks the close of fourteen years of service that the writer of these lines has rendered to the church in the capacity as editor. For these many years we have been responsible for the editorial in each issue of the Monitor and the various other duties incumbent upon one in issuing a church paper.

During this period of time the burdens of life have been so heavy upon us that we feel we must have some relief from some of these burdens so we asked General Conference at Dallas Center, Iowa to make plans for some one else to take care of editing the Monitor, which they have kindly consented to do. Since these plans have been made we

are now looking forward to closing our work and if present plans materialize we shall only write a couple more editorials.

In view of this we thought it might be of interest to our readers to give you some of the circumstances and conditions under which we have been laboring to bring you the Monitor twice each month and give some explanations as to our attitude in handling the Monitor. We do this that our readers may know that it has only been by the grace and mercy of God that we have been able to carry on this work and, if any thing worth while has been accomplished that the Lord may receive all the praise.

We took this work over August 1st of the year 1932 and no doubt now have many readers who were not then taking the Monitor so



following this editorial, in this issue, we are reprinting our first editorial which will throw some light upon our work through these years and fit into the thoughts we have to present to you in closing our work in the editorial line.

As we pen these lines our mind goes back over the years that we have been serving the church in this work and as we meditate upon the many experiences that have been ours we are made to marvel at the goodness of God toward us in our labors.

The Lord has given us a kind loving companion who has been a constant, never-failing helpmeet in all of the pressing problems of life and a family of six children whose love and attachment to us has been a source of great joy and satisfaction.

As a means of livelihood we have engaged in farming and marketing and it was with these labors upon us during the years of financial depression in our nation, when the children were but small that the work of the Monitor came upon us with all of its great responsibility. In addition to this we had our local

church work to look after, traveled around considerable in holding meetings elsewhere and other church duties and as we look back over it all we wonder how it was possible to continue under this strenuous life all these years. Nevertheless the Lord somehow has sustained us, blessed us both temporally and spiritually and the work has gone on.

However, these labors and the strain of our great responsibility has had a telling effect upon us and we feel some of these burdens must be unloaded.

Few people realize what a great strain it is upon one to hold a position of great responsibility in the church such as this, especially in such a time as we have passed through these many years of world upheaval and with the general church conditions that have been existing.

From its beginning it was intended that the Monitor should be a medium through which the worldward tendency of the church would be counteracted, and the goal was to call a spiritually declining church back to the primal beauty and pristine

purity of the true church of Jesus Christ.

This is a tremendous task in these last days when the satanic spirit, that spirit of antichrist has such a stronghold upon the human family, and those in responsible positions in the church who are out on the firing line and contending for the truth as we have it in Christ Jesus find themselves the target of the forces of the god of this world.

(Continued.)

### THE UNSEEN HAND

Reprinted From August 1,  
1932, Monitor

The unfolding of time has again brought an unexpected change in the life of the writer of these lines.

It seems, the activities, experiences and responsibilities of some folks that journey through this world are more or less desired, planned for and expected, while with others many abrupt changes enter into the general trend of life bringing about various duties that were never dreamed of.

Although comparatively

young, the life of the writer so far has been of the latter class. Born and reared on the farm in humble circumstances our experiences in childhood and youth were very ordinary.

The close fellowship with nature on the farm in animal life and growing crops always had a strong attraction for me, and being satisfied and content with the prevailing custom our education consisted of common and high school supplemented by home reading from farm magazines and a few good books, with more or less strong attachment to a study of the Holy scriptures.

Through the influence of friends and relatives and inclinations of parents, while just a boy our family began attending church services and finally united with the Church of the Brethren.

Our ancestors from early history had been of the Mennonite faith. This with a study of the scriptures no doubt accounted for uniting with a plain church.

All went well for a number of years until it became apparent there was a general tendency in the church to drop out many of the prac-

## BIBLE MONITOR

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 West Milton, Ohio, July 15, 1946
 

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L. W. Beery, Union, Ohio, Editor. Subscriptions should be sent to the publication office, 2-4 South Miami Street, West Milton, Ohio, or to the Editor, Union, Ohio.

Theo. Myers, North Canton, Ohio, Associate Editor.

Ray Shank, Mechanicsburg, Pa., Associate Editor.

James Kegerreis, Strausstown, Pa., Associate Editor.

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tices which we considered a sacred part of the church with which we united. With this came the innovations foreign to the former usages of the church and contrary to scriptures as formerly interpreted.

This resulted in general dissatisfaction, unrest and grave concern on the part of many who wanted to be faithful to their baptismal vows; and eventually resulted in the launching of the Bible Monitor and later on a separation or reorganiza-

tion and establishment of the Dunkard Brethren church.

Having been sincere in joining the church and trying to remain faithful as these events transpired, the writer was one who lifted a voice of objection when the worldly trend of the church come on, and here it seems, is where unexpected things began to happen. Having become interested in the "Monitor" and its mission we put forth some effort to circulate the same and contributed an article now and then.

This with other local activities, when the break came resulted in a call to the Deacon's office and shortly thereafter to the ministry. This came so suddenly and unexpected that we objected and thought to refuse, but after prayerfully considering, accepted. Although averse to appearing in public and not aware of any ability to speak, it seems the Lord has blessed our efforts and great joy has come to us through this work.

Now, after a few years in this line of work we are called to the office of editor. A position with great re-



responsibility and one which we feel should be in the hands of someone of more age and experience. It is not without great care and concern that we enter this work. Having a desire to see our cause grow and proper and not aware of any special talent in a literary line, it comes to us as a serious responsibility. Were it not for the knowledge of, and faith in a higher power that is able and willing to supply all the needs of a trusting follower, we would refuse to operate in this capacity.

Inasmuch as this power has given us all the needed ability for what has been our duties in the church heretofore we feel it will continue to do so in the future, so we take up the work in the fear of God, and to Him the credit will go for any good that may be accomplished.

Our ideal in life is a quiet, peaceable life on the farm with companion and little ones; any activities that bring one into the eyes of the public have never had any appeal to me. I have never aspired to any position of authority of any kind in either church or state and all such work I ever have or

ever will engage in, will be by calling and not by choice.

Although the work may be somewhat of a burden to us because of foregoing explanations, yet if we can lend a hand in the cause of our Master and thereby help to bring about the salvation of souls, we do it willingly and gladly.

There are matters of great concern to the writer that are occurring in these last days which we shall try to notice in the light of Scriptural teachings, in these columns as the Lord may direct and which we believe will make interesting reading for our subscribers.

With these few remarks in faith believing and with determination to do our best we quietly take the "Editor's" chair.

There is a hand, an unseen hand  
Where rests the destiny of man;  
All things that now exist or ever  
have or shall,  
Fulfill a single plan.

A master mind, an all wise one  
An everlasting power,  
In whom we live and move and  
have our present being  
A strong and mighty tower.

And wilt thou man, so weak and  
frail,  
Rebel against thy Maker?  
Such vanity and foolishness, re-

minds one of a cold dead  
form

Replying to an undertaker.

Now since our all's within its grasp  
When we're beneath the sod;  
When'er this hand does beckon us  
let's meekly yield and follow  
on

For 'tis the hand of God.

L. W. BEERY.

### ATTENTION

At the request of the present editor of the Monitor the General Conference at Dallas Center, Iowa, has called Elder Howard Surbey to take over our duties and serve in this capacity.

As soon as matters can be worked out this transfer will be made and we shall try to make the transfer without any break in the regular appearance of the Monitor. In the meantime continue to contact us with any matters pertaining to the Monitor and due notice will be given you when the change will be made.

We believe Brother Surbey is sincere in his work and that he will do his best to serve the church to the limit of his ability.

In behalf of him as he takes up this work we call your attention to a few mat-

ters of importance. Some folks take the attitude that when the church places a certain work upon a brother that they are then free of any responsibility. We think this is the wrong attitude. Having placed a work upon a brother we believe it is the duty of those who have given him this work to support  $\Delta\epsilon\mu\ \Delta\epsilon\lambda\alpha\epsilon\ \upsilon\iota\ \upsilon\iota\upsilon\ \delta\tau\epsilon\upsilon\ \pi\upsilon\epsilon$  possible and supply his needs as he endeavors to carry out his duties.

In order to carry on the work of the Monitor he will need your sympathies and prayers. He will need a regular and continuous supply of manuscript for printing, and he will need your financial support.

No doubt Brother Surbey will make some mistakes but we believe he will take corrections and reproof if needed, kindly, and will strive to continue the Monitor in a dignified and reputable way.

Perhaps he shall be able to devote more time to the work of the Monitor and to correspondence than what your unworthy servant has and thus be more prompt in matters in general. Due to our many other responsibilities much of the work con-

nected with the Monitor was delayed and some of it neglected altogether.

Additional information will appear as the work proceeds.

Editor L. W. Beery.

## THE BIBLE STILL LIVES

H. C. Spangler

(Continued)

### III. The Age of Reason. . .

When the devil saw that he had gotten nowhere permanently to destroy the Bible by force, but was completely defeated, he began another plan to destroy the Word of God. And for convenience I shall call this period of history The Age of Reason. . . During this period he raised up men whom we call infidels, such men as Voltaire of France, Payne of England and Ingersoll of our country, as well as many others, who through an earnest appeal to reason, education, science, etc. made a desperate attempt to destroy the Word of God by proving that the Bible was not true. . . Voltaire in his work said the Bible was an obsolete book, has deserved its day and predicted that in a

hundred years it would be out of circulation. But where are the works of Voltaire today? We are told the very house in which he wrote his book is being used today by an international Bible society to distribute the Word of God to the Bible readers of France. . . Payne also wrote a book proving that the Bible was not true. We are told that he asked Benjamin Franklin to read his manuscript, and that Mr. Franklin urged him not to publish the book. He remarked, "If my people are as bad as they are with the Bible what would they become without it?" In this book Mr. Paine said, "I have gone through the Bible and cut every argument down just as a woodman would go through the woods and cut the trees down. The clergy may follow me and set them up again but they will never be able to make them grow." In spite of Mr. Franklin's warning advice Mr. Paine published his book. It enjoyed a wide circulation, but where is it today? I doubt if any of you ever heard of such a man. When he died his work died, but what about the Bible? It is still found in every home



filling a vital need. Robert Ingersoll too was an influential, educated man who could attract and sway great audiences with his oratory against the Bible, but when Ingersoll died his influence passed away, but not so the Bible, it still lives.

There was another man came on the scene, as one out of time whose puny efforts against the Bible hardly made a ripple on the great sea of history, a man by the name of Clarence Darrow. He was greatly handicapped by a great Christian statesman, William Jennings Bryan. When I was in high school there was great concern for the teachings of the Bible a result of the teachings of men of this period. It was thought this teaching was permeating the schools, when the promoters of the idea died their influence died with them while the Bible sweeps on to higher heights, and to greater service to mankind. Through all these periods when many of us were frightened at their seeming success, there were those who were ably defending the Word of God. IV. The Age of Strategy. . .

The last period we want to discuss we will call the

Age of Strategy. This is the devil's approach today. When he failed by means of force and reason then he resorted to strategy. . . To illustrate what I mean by strategy let me use the story of the Trojan War Horse. . . a story we as children read in our school books years ago. The city of Troy had been under siege for many days. The enemy had attacked from every side without success, so it was laid to siege. One evening just at sundown the watchman saw a company of travelers approaching in the distance. He reported to his superiors as they came nearer the outer gates of the besieged city. When they were knocking a committee was sent out to consult them. . . They said they had come a long way and were weary and tired, and had thought to camp for the night near the city. But when they found the city surrounded by soldiers they were afraid and were begging that they might camp in safety just inside the gates. After much consultation and thorough searching it was decided that they were harmless and that they would let them come in for the night. Then they said

"We have a large wooden horse on wheels, in which we camp. It holds all our supplies, could we roll it just inside the gate where it would be out of the way, but in safety for the night."... After looking it over carefully the committee decided it too was harmless and consented to let them roll it in. So they rolled it in, made camp and every one went to their places and the great door to the gates was closed. All was satisfied and the great city began to settle for the night. But when all were asleep deep into the wee tiny hours of the night, a small door opened high up on the side of the great wooden horse, a ladder was let down, and soldiers came pouring out of the horse, dozens and dozens of them, and they ransacked and burned the city. How did they get in? By strategy. Even so with the word of God. It is important to notice that every fundamental doctrine of the Bible has in the past few years been questioned, and that by those who have promised to defend these very truths. The Divine preexistence, the human incarnation, the virgin birth, baptism, the

perfect life, the atoning death, the victorious resurrection, the glorious exultation, as well as all other fundametal doctrines of the Bible, even the foundation doctrine of the Christian religion that Jesus Christ is the Son of God, has been attacked, not by infidels, agnostics, athiests, so called scientists, but by men from within, by men who have solemnly covenanted before God and witnessed to uphold and defend these very truths.

In our own denomination, as well as sister denominations many of the teachings of the Bible that we once taught as sound, we are now setting aside. We once boasted to be a people who accepted the Bible as our guide, but are we maintaining and passing on to the coming generations the high standards that were handed to us.

Regards for the Sabbath, standards of honesty, standards of the family life, temperance, peace, etc., are they as high as when we received them? Are we contending for a religion based on the teachings of the Bible?

We are told that conditions naturally swing from

one extreme to the other, and that civilization is due to swing back to a more stable interpretation of the Bible. I'm not so sure that I am ready to agree with that argument, for as I understand it the devil is fighting from within, and it is up to you and I to do all in our power to hold the fort. What will be the result of such an insidious warfare? It might be easily supposed from the blowing of the trumpets and the beating of the drums and from the frequent claim that all scholarship was arrayed against the Bible, that the Lord of the scriptures had retired from the field and that the enemy had successfully entered the field, but he that sitteth in the heavens shall laugh. For there are still a multitude of scholars who stand for the ancient landmarks, and there is an innumerable host of devout people who are in no danger of being taken up in the lips of the talkers.

The Lord Reigns the citadel is safe.

In spite of its opposers the Book rises up today like a phoenix from the fire with an air of mingled pity and disdain for its foes, as much

unharmd by their puny attacks, as were Shadrach, Meshach and Abednego, by the furnace of Nebuchadnezzar.

Someone has compared the Bible to the Irishman's wall which he was building four feet wide and three feet high. When asked why he built it wider than high he promptly replied, "So that when the storms came and blew it over it would be higher than it was before the storm." And so it is with the Bible. In spite of indifference infidelity and criticism of carefully laid plans to destroy it from without as well as from within, when the storm is all over, and the dust has cleared away, it stands to-day higher, brighter and more magnificent than ever before. Millions of books have been printed since the invention of the printing press, but year after year more Bibles are printed than any other book. And when all the opposition has gone the way of all flesh, when the older color has faded and the youngest critic has died, and all you and I have said and done is forgotten, and these earthly tabernacles shall have crumbled



into dust, the Bible, the Word of God, will still be sweeping on down through the civilizations to come, giving comfort to those in sorrow, strength to the weary, courage to the living and hope to those who are about to pass away, meeting and defeating those who oppose it with as sweeping affect in the future as it ever has in the past, and on and on as long as civilizations come and go, and as long as there is a need for a relationship between God and man. The Bible still lives.

This book contains the mind of God, the state of man, the way of salvation, the doom of sinners and the happiness of its believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be safe and practice it to be holy. It contains light to direct you, food to support you and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword and the Christian's charter. Here paradise is restored, heaven opened, and the gates of hell dis-

closed. Christ is its grand object, our good its design, and the glory of God its end. It should fill the memory, rule the heart and guide the feet. Read it slowly, frequently and prayerfully. It is a mine of wealth, a river of pleasure and a paradise of glory. It is given you in life, will be open in the judgment and will be remembered forever. It involves the highest responsibility, will reward the greatest labor and will condemn all who trifle with its sacred contents.

Precious Bible, book of books, book of the church militant and of the church triumphant, Book that our fathers touched with reverend hand and our mothers stained with grateful tears. Book that no bonfires have been able to consume, nor fuming acids to impair. Book of courage for the weary, of strength for the living, of comfort for the sorrowing, of hope for the dying, my Savior's book and mine. If I forget thee may my right hand forget its cunning, and may my tongue cleave to the roof of my mouth, if I find not in thy saving truths my chiefest joy. Steadfast, serene,

immovable, the same yester day, today and forever.

Roanoke, Va.

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### CONFERENCE REFLECTIONS

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Ada Whitman

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Another Conference of the Dunkard Brethren church is history, and God alone knows the extent of its influence upon those who attended, and upon the church at large, in the future.

We hoped and looked forward to this meeting. Leaving it in the hands of the Lord, if it be his will that we might attend. For awhile it did not look so favorable, but as the time drew near, things worked out, a way opened up, and upon the consent and insistence of those left behind we left home May 31st at 2:30 a. m. We are made to ponder on the beautiful hymn, "O 'Tis Wonderful How the Lord Provides." Truly many times he blesses us beyond our expectation and deserving. Praise his blessed name.

As we traveled over the many miles and viewed the

beautiful scenery of hills and villages, we were made to feel the very nearness and magnitude of God. We felt the reality of the poet's words, "The hills are mute: yet how they speak of God."

As this was my first trip to the middle west, the peacefulness and quiet of those hills, with cattle and sheep grazing upon them, brought a feeling to my heart which only those of like experience can understand. This scripture came to my mind, "For every beast of the forest is mine, and the cattle upon a thousand hills." (Psa. 50-10.)

After arrival at the conference grounds we were glad to meet many whom we have long known in the service of the Lord and also glad for new acquaintances from far and near. We were disappointed, however, to learn that some, whom we have long known and respected in the service of the church, could not be there and we missed their presence and deliberation very keenly.

As we listened to the inspiring messages we wished that others could have been there to enjoy the blessings too. O, that we might re-

tain all the good things that we heard, however, we endeavored to bring back something that might be helpful and inspiring to loved ones here who could not be with us, and we will pass a few of the many good thoughts on to others trusting they too may be benefitted thereby. The following are a few of the notes taken from the various messages:

Are we steadfast in love for each other? How can we love each other without Jesus in our heart?

The Holy Spirit will not lead us wrong. Faith never changes and is an anchor to the soul.

Because iniquity shall abound the love of many shall wax cold.

David was restored to God by realizing his sin and the mercy and power of God. Sins unrepented are sins unforgiven. So long as you do not repent you are in a condition for the evil power to direct. Repent of pride and fashion and all ungodliness.

When men are willing to acknowledge sin they are ready for salvation.

It is time to start praying instead of gossiping.

Pride will not enter into heaven. It is a damnable thing that will bar many.

Actions speak louder than words.

Are we trying to carry the world on one shoulder and Jesus on the other?

How can a prayer reach the throne of grace when sin is in the heart?

True evidence is what you know and see.

There is only one way for all.

Man's opinion uncertain, you can't get to heaven your way.

Morals of today very low.

Too much mixture in the thing called Christianity.

If there are things in our heart that God hates he will not answer prayer.

Deny yourself. You will never fail if you take Jesus' way.

Stand firm.

Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

Reader are you building upon the full faith of the gospel which is an anchor to the soul? It will keep you steady in the storms of life in this ever changing world



where men are fearful for the things coming upon the earth. It is possible to be so filled with self and self-seeking that the love of Jesus is crowded out and Satan gains a hold killing love for one another. "Charity seeketh not her own."

Except the Lord build the house, they labor in vain that build it; except the Lord keep the city the watchman waketh in vain. (Psalm 12-1.)

We see lawlessness and unrighteousness on every hand. Jesus has warned us of this condition as one of the signs of His coming. "But as the days of Noah were so shall also the coming of the Son of Man be." (Matt. 24-37.) Many other signs point to His near coming and as only those in the ark were safe from destruction so in the end of this age only those in Christ will be safe from the wrath of God. We cannot be safe in man's opinion nor in our own way, for there is no other road to heaven but Jesus' way. By this and this only can we claim His fellowship and protection from the wrath to come. In their messages the brethren stressed it very

forcibly that Jesus' way is the only way and while our hearts were lifted up and encouraged by these messages and the splendid singing yet there were some things that pained my heart deeply. Surely these are perilous days.

Our hearts are very thankful for His protecting care in our journey of over 1,200 miles. The car was not in the best condition to make such a trip, and no doubt many would not have undertaken it. It took faith and trust on the part of our brother to make the venture and we were blessed by arriving safely home without any farther trouble. It pays to put first things first. His promises are sure, and we receive the blessing if we are faithful to Him. May we ever trust him sincerely and rest assured that "Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are His. And, let every one that nameth the name of Christ depart from iniquity." (II Tim. 2:19.)

Our Father through the coming year

We know not what shall be;

But we would leave without a fear  
Its ordering all to Thee.  
West Millgrove, Ohio.

## FILTHY COMMUNICATION

J. F. Marks

Filthy communication is something which usually exists in the lines of wicked people especially among the very low classed people. This breaks down the morals of people, which usually goes from bad to worse. Let not filthy communication proceed out of your mouth. I believe it never did or will come out of a Christian's mouth.

The same fountain can not bring forth both bitter and sweet water. The mouth brings forth the contents of the heart. If we let Christ come in he will cleanse us from all sin (not in sin). When our lights shine for Jesus as we come in contact with people we never take part in filthy communication. We are a new creature in Christ Jesus, the sinful lusts of the flesh are put away from us. This life is too short to squander our given time to the evils of this world. Be

ye not conformed to this world but be ye transformed by the renewing of your mind, and prove by works the perfect will of God.

If one lived a wicked life when born into the kingdom of God, the sinful lusts are no more desired but hated. The apostle Paul was busy, engaged in the upbuilding of God's kingdom, when the time came he knew he would soon be removed from this world he said, I have fought a good fight.

If any man seem to be religious and bridles not his tongue but deceives his own heart this man's religion is vain.

R. 1, eFelton, Pa.

## CHRONICLES OF THE BRETHREN

Embracing the period of twenty-six years, from the death of the first Christopher Sower (1758) to the death of his son, the second Christopher Sower (1784).

### Section Two

1763. On May 28, in the Conestoga church, Jacob Sontag, a minister, was formally advanced to the office of bishop. The next day he came to the meeting and re nounced his office and ministry, before the

whole church, so completely that he never afterwards exercised in it at all, neither during the life of the elder nor after his death. This remarkable circumstance is perhaps without a parallel in the history of the Brethren. From all that can be learned, he seems to have remained in the neighborhood and in fellowship with the church as a private member until his death.

Near the end of the year 1763, Christopher Sower issued a second edition of the Holy Bible in the German language. The first edition having been printed by his father twenty years before.

1766. Nov. 9, Peter Keyser, Jr., who became a prominent minister and elder of the Brethren, was born at Germantown. The Keyser family was notable in Europe on account of their strict adherence to the teaching of that eminent reformer, Menno Simons. In consequence of which one of the great ancestors of the family, Leonard Keyser, was publicly burned to death in Bavaria, in 1527.

1769. May 14, Elder Michael Pfautz, bishop of the Conestoga and White

Oak churches, Lancaster Co., Pa., died in the 60th year of his age. Elder Pfautz was born in the Palatinate of the Rhine, Germany in 1709, emigrated to Pennsylvania in 1727, was baptized by Elder Michael Frantz in 1739, was elected to the ministry in 1744. Approved himself so well that he was by the unanimous consent of the two churches (Conestoga and White Oak) advanced to the office of bishop or elder, on the 25th of September, 1748 by the imposition of the hands of Elder Michael Frantz whom he succeeded as overseer of both churches. In the first year of his oversight 57 persons were added to the church, and during the following years until 1755 nearly 100 more were added. Then there occurs a note in the record stating that "much trouble and temptation has fallen upon the Overseer (Elder) so that he has recorded nothing for seven years." These appear to have been dark and troublous times for both the elder, and the whole church. It further stated that after this period of darkness and gloom "the candle of the Lord began to shine on him



again," which brought him forth as purified gold from the pot of the refiner and tended to make his remaining years very useful in the vineyard of the Lord. He was married to Catharina Schlauch by whom he had 4 children, many of whose descendants became members of the Brethren's church among whom were many who became eminent ministers. He was succeeded in the eldership by Elder Christian Longanecker.

1770. Germantown stone meeting house erected.

1772. First house of worship erected in the Coventry Church, the second house of worship built by the Brethren in America. Prior to this, divine worship was held by the Coventry congregation in the house of five members in some sort of rotation.

1774. The writings of Alexander Mack on the Rites and Ordinances of the House of God and Ground-Searching Questions Answered," republished with a preface giving a brief history of the organization of the Brethren at Schwarzenau in 1708. The preface was by Alex. Mack, Jr. Printed at Germantown,

Pa., by Chr. Sower.

1776. Christopher Sower, Jr., printed a third edition of the German Bible, and the unbound pages were laid on the loft of the Germantown meeting house to dry. Some of them were still there when the Battle of Germantown, in the American Revolution, was fought and the cavalry men took these sheets and scattered them under their horses. Christopher Sower afterwards collected a few sets of these sheets and bound them. It is impossible to tell how many copies of this edition were bound and got into circulation, probably only a few hundred. In the preface of this third edition, Elder Sower said, "There appears now for the third time on the American continent the Holy Writ, called the Bible, in open print in the High German language, to the honor of the German nation; since no other nation is able to show that the Bible has yet been printed in its language in this part of the world."

1777. Legislature of Pennsylvania enacted a law making it the duty of every citizen to abjure the King of England and take the

oath of allegiance to the State of Pennsylvania. The Dunker (Brethren) were willing to obey and submit to the new government and to give up their allegiance to the English King but were opposed to all wars and oaths and so could not conscientiously take the oath required.

1778. For steadily refusing to swear, fifty-eight persons on May 8, were ordered to present themselves not later than June 25, to the proper officers and take the oath. Among this number was Elder Christopher Sower who not willing to take the required oath, was arrested in his home before the expiration of the time legally accorded him to find some means of escape from his embarrassment, was shamefully and unlawfully abused, and deprived of an opportunity to obey the law. His property was seized and confiscated and he was left penniless. In this sore trial he remained true to his religious convictions, and when he was reviled, reviled not again.

1778. The earliest record of the business of Yearly Meeting now known to be extant, is of this year. The

business of this meeting was concerning what was then called the attest which seems to refer to the taking of the oath of allegiance to the new government. Some brethren had taken the attest. The sense and conclusion of the Y. M. was that those brethren who had take the attest "should recall it before a justice, and give up their certificate, and apologize in their churches, and truly repent of the error.

1779. The second record of Y. M. that we have is of this year, and it also pertains to the attest. It was concluded that the brethren could not with a good conscience repudiate the king and give allegiance to the state, because, as God set up and removes kings and rulers, they could not tell whether or not He had rejected the king and chosen the state, while the king still had the government.

1780. April 25, George Wolf, born in Lancaster Co., Pa. Became leader of so-called Far Western Brethren.

Christopher Sower's large and flourishing printing establishment and other business interests have been

taken from him through confiscation of all his property, he was impoverished and homeless and an object of charity. Friends gave him money and provisions which he contrived to repay before his death.

In April, 1780, he found a place of refuge in an old building belonging to Conrad Stam, at a place called Methacton where he resided with his daughter, Catherine until his death. His wife had died January 8, 1777.

After his impoverishment, Elder Sower still continued active in the work of the church and was intimately identified with the Yearly Meeting, being selected by that body in 1780 to visit the congregations of Pennsylvania, which he did in company with Elder Martin Urner in August of this year. On their tour of ten days they ordained three bishops (Martin Gaby for Oley, Michael Frantz for the Little Swatara, and George Muller, of the Great Swatara and one (John Zug at White Oak) to be assistant to Elder Christel Longanecker. Three deacons also were ordained and a number of meetings held.

Elder Sower officiated at three communions and preached a number of sermons to some large congregations whereby the people were much comforted.

The following incident in Elder Sower's life is related by Brumbaugh: "Once a man from a distance came to Sower in great distress, and begged him to loan him a sum of money. This Elder Sower gladly did. In the near future this man by chance attended divine service and heard Elder Sower preach. His theme was non-resistance and he dwelt upon the evils of going to law. The man took advantage of the sermon to benefit himself. He called on Elder Sower and said: "Mr. Sower, I heard you preach that if any man should take that is thine, ask it not again. It that your sentiment?"

"Yes," was the answer, "that is not only my sentiment but it is the divine injunction of our Lord, as you will find recorded in his blessed word."

"Then I tell you," said that man, "that I owe you that money yet and unless you sue me for it, I shall never pay it."



"I'm sorry," said the pious old elder, "but if you say so, I cannot help it. Sue you I will not. If you have made up your mind not to pay me unless I sue you, I will cancel the account now."

"Well, I shall not pay you." The man went his way and Elder Sower cancelled the account.

Years went by. One morning the man rode to the door of Sower's house, dismounted, and entered. "Good morning, Mr. Sower," said the man, "I have brought you your money."

"My money! Why I thought you resolved not to pay me unless I sued you!"

"I did so resolve, but that money has been a constant source of trouble to me. I cannot rest till the debt is paid."

"But," said Elder Sower, "I cancelled the account, forgave you the obligation, and have therefore no right to take it of you now."

The man insisted on paying the debt, counted the amount with interest, and laid it down upon the desk in Sower's office. Sower now saw that the man was really penitent and anxious to honor the religious principle of non-resistance and

so advised the man to take the money and give it to certain poor people whom he named.

1784. In the midst of his toil for the church he loved, Christopher Sower was called home. He had won the love and confidence of all true men. The Germantown church had flourished under his able ministry and that of Alexander Mack. It exerted a mighty influence for primitive Christianity in Colonial America. August 26th of this year he died in the 62nd year of his age. At his funeral service Elder Martin Urner and Samuel Hopkins paid touching tribute to his noble life. His associate elder, Alexander Mack, too full for utterance, gave tribute to his worth in a hymn composed for the occasion.

—Vindicator.

### KNOCK

"Behold, I stand at the door, and knock." (Rev. 3:20.)

Knock signifies to beat, hit or strike upon. Knock, as it stands here, in the relation to scripture referred to above, signifies a differ-

ent meaning. Through us it represents prayer with fervency to God, and constancy, pleading, and knocking constantly at God's throne of mercy and admittance. "Behold, I stand at the door, and knock." Christ stands, waits long at the door of the sinner's heart; He knocks, uses judgment, mercies, reproofs, exhortations, to induce sinners to repent and turn to Him. He lifts up His voice and calls loudly by His word, through His ministers and by His Spirit.

If any man hear, if the sinner will seriously consider his state and attend to the voice of the Lord, and open the door, that is the door of his heart, and his understanding, of his own free will and act, receiving power for this purpose from his offended Lord who will not break open the door; He will make no forcible entry. He says "I will manifest myself to him, and love him freely—will sup with him—hold communion with him—feed him with the bread of life, and will bring him at last to dwell with me in everlasting glory. A striking and decisive testimony to the practical freedom of

man's will to receive or reject the heavenly guest.

Without the recognition of which the love and tenderness of the saying would be a hideous mockery. We open the door to Christ when we admit Him, His voice, His counsels, His examples to a share in our inner councils and source of actions; for though He pleads as a suppliant for admission, He will enter only as a Sovereign. Behold I stand at the door and knock." To him that overcometh will I grant to sit with me in my throne, even as I also overcome and am set down with my Father in his throne."

In every case it is to him that overcometh, to the conqueror, that the final promise is made. He that conquers, not he who is crowned. Therefore, every promise is here made to him that is faithful unto death. Jesus has conquered and is set down with the Father upon the Father's throne; he who conquers through Christ sits down with Christ up His throne; but Christ's throne and the Father's throne is the same, and it is on this same throne that those who are faithful unto

death are finally set.

How great is the state of exaltation! The dignity and the grandeur of it who can conceive? "Behold, I stand at the door, and knock." He that hath an ear let him hear. When once the master of the house is risen up and hath shut the door, and ye begin to stand without, and knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say, unto you, I know you not whence ye are. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock" . . . who gave heed to the knock of Jesus, the same has his building upon the rock Christ, and shall never fall.—A. N. Peters.

—Vindicator.

Don't forget to pray.

## NEWS ITEMS

### BROADWATER CHAPEL

We met in special council May 18, 1946, for the purpose of electing a presiding Elder. We had with us at this time Elder Ray S. Shank of Mechanicsburg and Elder W. H. Demuth of Waynesboro, Pa. The meeting was opened by singing hymn 672. Bro. Shank read I John 3 and led in prayer. Bro. Demuth gave us a sermon from Luke 10:20.

Our council preceded in the usual manner. A vote was taken for the presiding elder, and it fell upon Bro. Jonas Broadwater. The members cast a vote for an evangelist at this time also.

On Sunday morning Bro. Shank and Bro. Demuth preached for us. They gave very inspiring remarks from God's Holy Word. We are sure we received something to help strengthen us along our way of living.

On June 15, 1946 we met in quarterly council, singing hymn 297. Scripture reading by George Dorsey. Prayer by Bro. Carl H. Broadwater, with Elder Jonas Broadwater taking charge of the meeting. Minutes of the previous council ready by the clerk. All present problems of the church were discussed in a Christian spirit.

On July 24, 1946 our evangelistic meeting will start. Continuing for 10 days with our love feast on Aug. 3rd. Bro. Henry Besse will be our evangelist.

Come and worship with us, everyone is welcome at Broadwater



chapel.

We are sure Bro. Besse will have something to tell us from God's word that will help us along our Christian life. And the ones that have not accepted Christ as their Savior, he will have something for you. So you can enjoy the blessings that follow in a Christian life.

We ask your prayers in behalf of this meeting. We wish God's richest blessings upon you all.

Come and worship with us and enjoy the blessings that follow.

Carl H. Broadwater, Clerk.

R. 1, Box 65-A, Westerport, Md.

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### WENATCHEE, WASH.

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The Wenatchee Dunkard Brethren were glad when Elder M. S. Peters arrived here on his way home from the Annual Conference and preached morning and evening for us. Bro. Peters with Bro. C. E. Inks and the writer left for our District Conference at Newberg, Ore., early June 18th. We had a very spiritual District Conference beginning Wednesday at 7:30. On Thursday we had a very helpful program on the "Blessedness of the Christian Service," with a number of speakers closing with a round table discussion.

In the meantime the elders were in session and with many problems of moment the success of our work in the district.

On Friday we had our business session and decided to use our district funds as a help in doing more effective mission work in our district, also again moved the date for our District Meeting to the first week in October. The next District Conference to be held in Wenatchee

the first week in October, 1947.

We were saddened when Elder M. S. Peters was called away just as he was beginning the closing sermon Sunday evening by a call to the bedside of his daughter who was dangerously ill. Thus closed a very successful conference.

E. W. Pratt, Cor.

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### PLEVNA, IND.

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The Plevna congregation met in regular quarterly council June 8th at 1:15 p. m.

Opening song, "How Firm a Foundation." Bro. Koonen read Rom. 8:1-26 and led in prayer.

Our Elder Howard Surbey then took charge of the meeting. Different items of business was disposed of, and a discussion was taken up about getting up a system to build our church treasury. It was decided to have all offerings go into one general fund and the church to decide how much to give to all needs out of that fund, except expenses. This is to be decided in the church council if possible.

Offering amounted to \$12.09.

Bro. Besse has consented to hold our revival meetings this fall, to close with our love feast.

Bro. Surbey led the closing prayer. He preached for us on Sunday morning about some of the different sins men and women have to contend with.

Lela Lorenz, Cor.

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### SENTENCE SERMONS

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In God have I put my trust: I will not be afraid what man can do unto me.

(Ps. 56:11.)

Be merciful unto me, O God: for man would swallow me up; he fighting daily oppresseth me. (Ps. 56:1.)

Not crown, nor robe, nor spice I bring, as offering unto Christ, my king; yet have I brought a gift the child may not despise, however small; for here I lay my heart today, and it is full of love to all.

Be not deceived, God is not mocked.

#### ADULT SUNDAY SCHOOL LESSONS

July 7—Luke 12:1-21.  
 July 14—Luke 12:22-40.  
 July 21—Luke 12:41-59.  
 July 28—Luke 13:1-22.  
 Aug. 4—Luke 13:23-35.  
 Aug. 11—Luke 14:1-14.  
 Aug. 18—Luke 14:15-35.  
 Aug. 25—Luke 15:1-32.  
 Sept. 1—Luke 16:1-31.  
 Sept. 8—Luke 17:1-19.  
 Sept. 15—Luke 17:20-37.  
 Sept. 22—Luke 18:1-17.  
 Sept. 29—Luke 18:18-42.

#### PRIMARY SUNDAY SCHOOL LESSONS

July 7—How Moses Was Saved. Ex. 2:1-10.  
 July 14—The Burning Bush. Ex. 3:1-14.  
 July 21—Moses and Pharaoh. Ex.

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7:1-25.

July 28—Three Egyptian Plagues. Ex. 8:1-32.  
 Aug. 4—The Passover Night. Ex. 12:1-36.  
 Aug. 11—Crossing the Red Sea. Ex. 14:5-31.  
 Aug. 18—God Provides Food. Ex. 16:1-31.  
 Aug. 25—The Ten Commandments. Ex. 20:1-23.  
 Sept. The Golden Calf. Ex. 32:1-24.  
 Sept. 8—The Ten Spies. Num. 13:17-33.  
 Sept. 15—Joshua and Caleb. Num. 14:1-39.  
 Sept. 22—The Brazen Serpent. Num. 21:1-9.  
 Sept. 29—Knowing and Obeying. Deut. 6:1-15.

# BIBLE MONITOR

Vol. XXIV

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No. 15

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## IT IS FINISHED

### Part 2

The work of editing a church paper is of such importance that one should be able to devote much of his time to it. One should be so situated that he could spend much time in reading, study, calm reflection and prayerful meditation. With the writer this has not been possible. Most of our editorials have been written within a couple hours, at night, with the children romping about and other distractions.

Then too, one should possess considerable talent along a grammatical and literary line. The writer belongs to that class of common people like the early church workers as recorded in the book of Acts who were "unlearned and ignorant men." Neverthe-

less the Lord has supplied our needs in these matters and we have presented the messages of the Gospel of Christ free of the great swelling words of vanity and allurements of intellectualism, so that our readers could understand and be edified thereby.

In our discussions of the various subjects of the gospel in these columns our approach has been from the standpoint of a little child. It is our conviction that one must take this attitude and position to get the truths of the scriptures in their simplicity, purity and fullness. In his teaching and preaching Jesus was emphatic along this line as recorded in the gospel in various places. "And Jesus called a little child unto him, and set him in the midst of them, and said, verily I say unto you, except ye be converted,



and become as little children, ye shall not enter into the kingdom of heaven." (Matt. 18:2-3.) "But Jesus called them unto him and said, suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein." (Luke 18:16-17.)

These references are an example of the teachings of Jesus in this matter and it is our belief this subject is being ignored and rejected by people in general in our day. Instead of accepting the Bible as the word of God with a childlike faith, humility, meekness and simplicity, people are prone to take a proud, haughty, elevated and academic view and attitude toward it which accounts for many of the deliberate violations of the word of God and inconsistencies among church people. It is certain no little child would ever wrest, distort or misapply the plain thus saith the scriptures in a way which our educated doctors of the law are doing, deceiving and being deceived. Evidently many

church people have never been sufficiently converted to accept the scriptures as a little child. It is our sincere conviction that the Bible means just what it says and some day we will have to meet it just that way.

In our preaching and teaching and writing of the word of God we have "Conferred not with flesh and blood" but have depended entirely upon the promptings of the Spirit of God. So, whatever has been said or done has been without ulterior motives and we "Have not shunned to declare unto you all the counsel of God, "Therefore we feel pure from the blood of all men" and have "a conscience void of offence toward God, and toward men."

One matter that is of particular satisfaction to us is that our readers have expressed continuously to us how great a blessing the Monitor has been to them. In all these years we have not received over a half dozen letters that we considered harsh or unkind. This we believe is not because of our few mistakes, but because of the kindness and forbearance of those

who we were serving.

During his ministry here Jesus often resorted to the wilderness, the mountain top, or to other places of privacy for rest and prayerful communion with the Father, for a time. Perhaps there is a profitable example here for us. When we become overburdened with the responsibilities and burdens of life we can retire and spend some time in seclusion and communion with the One in whom we live and move and have our being and be better qualified for the future duties of life.

### CONFERENCE MEDITATIONS

Paul R. Myers

Some weeks have passed since we were privileged to enjoy the benefits of another Annual Conference. We thank God for the opportunity to attend, for the splendid attendance, for the wonderful brotherly love manifested and for unity in the work of the conference.

Surely we should be thankful for the blessings which we enjoyed. The

lapse of two years since meeting in conference seemed to cement and bind our love and concern for one another and for the work of the church. May we continue in that unity and may we strive for a greater oneness in mind and faith.

While these are the thoughts of the writer, it was mentioned repeatedly on the conference grounds by many that they never enjoyed themselves more at an annual conference. The many spiritual soul-stirring sermons preached certainly should alert us to our full individual responsibility toward the work of the church and cause us to more earnestly strive to live nearer to the teachings of Christ.

The moderate speeches on the various papers, the unity of the voting and the manifested desire to obey the command of Christ when he said, "Feed the hungry, clothe the naked," etc., proves that we want to be good Samaritans and not classed as those that passed by on the other side.

We should all rededicate our lives more fully to Christ and His cause and show to the world that we are His followers, and that

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we want to serve him only. By so doing we will be instrumental in bringing sinners to repentance, the one big mission of the church.

May we meditate on His word daily, make it a part of our lives and more earnestly try to live as He wants us to live. While we greatly enjoyed meeting those of like precious faith at conference, the time came when we had to say goodbye. How much nicer it will be to meet in heaven, to be together, not for a few days, but for

all eternity.

That promise is ours if we are faithful unto the end.

North Canton, Ohio

**JOB'S PRAYER**

Job 13:23

Harriet Martin

The book of Job is a wonderful treasure house, full of rich things for the child of God, especially so if he is in great trouble.

Job trusted his all to God. He seemed to understand the purpose of God concerning his life, no matter how great his sufferings were, he was sure of one thing—that God was behind it all, and that when it was all over, he would come out refined as pure gold.

Yes Satan tempted Job, to curse God. But in all this Job did not sin or charge God foolishly.

The arrows of the Almighty pierced him, and the terrors of God had set themselves in array against him, only to be rejected by Job. So far the temptation lasted.

Job was a very great man, the greatest of all the men of the east. He had ten children, and a very great



household. His substance amounted to thousands of head of live stock.

He was a priest, and offered up burnt offering for his children, he believed that God gave it all to him, and he did not make gold his hope, neither did he rejoice in his great wealth, or that it came by his own hand. He worshiped no idols, his heart had not been secretly enticed, he wished no evil on his enemy, he lodged strangers, he had been eyes to the blind, feet to the lame, he had delivered the poor that cried, and helped the fatherless and widows. He had chosen out people's ways for them, he had sat as chief and dwelt as a king in the army, as one that comforted the mourners.

How very, very great this servant of God must have been.

But now the scene is different—here he is, everything gone, not even a wife who could comfort him, instead she advises him to curse God and die.

Job knew that he served God and only looked for good. Why did this awful evil come upon him?

He declares that he did not cover his transgressions

as Adam did by hiding his iniquity in his bosom.

After all we find that Job did sin, but he kept in God's favor and asked forgiveness for his sins and God knew his repentant heart was sincere.

But here is Job now in great confusion, he believes that he has sinned, and that God has hid His face from him, and he pleads for God to let him know what his transgression is. In chapter 7:26, he says I have sinned, what shall I do unto thee, O thou preserver of man? Then he goes on saying, Behold God will not cast away a perfect man—yes, Job knew that he was living perfect, had perfect faith in God, and though he did commit little sins, he could keep his record clear by repentance, confession, and God's forgiveness.

No God would not cast away a perfect man.

But what was this sin?

He says now, if I wash myself with snow water, and make my hands never so clean, yet shalt thou plunge me into the ditch, and mine own clothes shall abhor me. Yes, Job was continually washing his hands from sin. Yet God

saw fit to plunge this man into the ditch.

In chapter 13, we find Job desiring to reason with God. How many are my iniquities and sins? "Make me to know my transgressions and my sin."

What a wonderful prayer this was! Many times God puts suffering on us today for that reason, and He knows just what it takes to cause us to cry out to Him, the very thing which He wants us to know, and like Job, in due time God will answer.

Job knew that he was hedged in by God—Satan knew it too.

Job again asks the question, "Why is light given to a man, whose way is hid and whom God hath hedged in?"

His sighings came before he ate, and his roarings were poured out like the waters, yet God did not see fit to reveal his sin, his refining process was not finished; he must have patience and wait. Yes, Job declared that God was watching over "his sin." Some day he would know what it was. If death took him, then he knew that his Redeemer lived and that he would see him in the flesh

at the last day.

Job's friends were miserable comforters in his sight, they tried to put their finger on his sin, but Job still cries to God who had sealed up his transgression as it were in a bag, so why counsel with men?

His face was foul with weeping and the shadow of death was on his eye lids, and Job declares to his friends that his prayer is pure before God and that there was no injustice in his hands. Job knew he was perfect, but yet God was refining him for some purpose, more than to prove to Satan that this servant Job would not curse him.

Chapter 14:4. He asks, "Who can bring a clean thing out of an unclean?"

He says God shall be his salvation, yes, it all rested upon God, while Job must wait.

The three friends of Job ceased to answer him, because he was righteous in his own eyes, and their wrath was kindled against him, because he justified himself rather than God.

Also Job's wrath was kindled against his friends because they found no answer, and yet had con-

demned him.

Then God comes on the scene—Job's cries have been heard and now God is speaking to him out of a whirlwind, saying who is this that darkeneth counsel by words without knowledge?

This great man so honored among men, was humbled by the Lord. True his knowledge must have exceeded that of his fellow-man. But here Job saw himself as God saw him.

"Gird up now thy loins, like a man for I will demand of thee, and answer thou me." He beheld the Lord and said, "I know that thou canst do everything, and that no thought can be withholden from Thee. Therefore have I uttered things too wonderful for me, which I understood not, which I knew not."

Yes, I have heard of thee by the hearing of the ear, "But now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes."

Yes, God answered his prayer. All of Job's own goodness vanished as his eyes were opened to behold God's righteousness. His salvation and light.

His own righteousness be-

came as filthy rags—there is none good, no not one. Job came through refined as gold.

## CHRONICLES OF THE BRETHREN

### Chapter 4

Embracing the period of nineteen years, from the death of the second Christopher Sower (1784) to the death of the second Alexander Mack, (1803).

#### Section Two

1784. At this stage of our narrative let us pause and look briefly at the territorial distribution of the Dunker Brotherhood as it existed at the beginning of the period which the present chapter is designed to cover. About three score years had now elapsed since the memorable Christmas Day, 1723, when the brave and pious Peter Becker and his handful of devout associates had effected the first church organization of the Brethren in America, at Germantown, near Philadelphia, Pa. The following year two more congregations (Coventry in Chester Co., and Conestoga in Lancaster Co., Pa.) were founded. From these feeble



beginnings there sprang up a number of other congregations so that by the time which we are now considering there were about eighteen or twenty local churches in Pennsylvania, one in New Jersey, at Amwell, founded in 1733), and also several in Maryland. Of the Maryland churches it is recorded that the Antietam church which was partly in Pennsylvania but principally in Maryland, was organized with fifteen members in 1752, and the Middletown Valley church, in Frederick county, Maryland, in 1760. The Annual Meeting was held at Pipe Creek, Carroll County, Md., in 1778, from which fact it is inferred that an organized congregation of considerable strength existed there at that time. As far as is known this is the sum of the congregational activities of the Brethren at the close of the Revolutionary War, and with the probable exception of a few Brethren families who had recently settled in Virginia, the entire membership of the Church at this time was embraced in the congregations here enumerated.

At the time of which we

are writing the American Revolution had been brought to a close by the treaty of 1783 and the career of the United States as an independent nation had been ushered in; and now under more favorable conditions of established and protection and national peace, guaranteed liberty and protection and national permanence, a stream of emigration began flowing from older states of the east toward the unsettled parts of the South and West. In these migrations were a number of Brethren families from the Pennsylvania and Maryland churches. The first of these movements of Brethren was to the State of Virginia. John Garber of York county, Pennsylvania, a minister of the Brethren and a shoemaker by trade, settled with his family at Flat Rock, Shenandoah County, in 1776 or '77. He is believed to have been the first member of the Brethren church in the State of Virginia.

The Garber family was soon followed to Virginia by others of the Brethren faith. Elder Jacob Miller and others from Pennsylvania made their homes in Frank-

lin county. Still others settled in Rockingham, Augusta, Botetourt and Floyd counties so that by the year 1787 there were thirty-two Brethren families living in the Shenandoah Valley.

1788. By the arrival of this year congregations had already been organized in the counties of Shenandoah and Rockingham, Va.

1790. While the church was thus expanding geographically it was also increasing numerically. Although we do not possess any definite knowledge of the numerical strength of the Brotherhood at this period, yet it has been estimated that the number of members in 1770 was not far from 800 souls and that by 1790 this number had increased to nearly 1500.

There must have been a body of members living in North Carolina before the year 1790; for there is a record that about that time Brethren from the Carolinas and from Virginia crossed the mountains and formed settlements in East Tennessee and in Muhleberg county, Kentucky. It is known that at the latter place a small but flourishing congregation existed before

1800. Elder Casper Rowland from North Carolina who settled here was perhaps the first Brethren minister to locate in the State of Kentucky.

1795. The settlement of Southwestern Ohio was much retarded before 1795 by the open hostilities of the Miami, Shawnee and other tribes of Indians who occupied this region and were implacable enemies of the Whites. The United States Government repeatedly sent expeditions against them which all ended in failure. But in 1794, General Anthony Wayne led a force against the Indians by which they were utterly defeated and made to sue for peace; and in the summer of 1795, the Red Men made a treaty with the United States at Ft. Greenville whereby they relinquished forever their dominion of the broad and fertile region here under consideration.

The terror of the savages being thereby removed, the tide of emigration began to flow with increasing rapidity into the great Ohio wilderness.

Among the first to push into this rich and promising region were many German-

American farmers from Pennsylvania and Maryland. This class included a number of Brethren and their families, and it is said that a congregation of the Brethren was organized in 1795 with fifteen members, by Elder Davis Stouder, in what was afterwards Clermont county, Ohio, which became known as the Stonelick church, and so far as known, was the first organization of the Brethren in Southern Ohio. About this time or a little later, several churches were established in the territory of the neighboring counties of Adams and Highland. Some of the earliest ministers of this region were John Countryman, David Stouder and John Garber, Senior.

While these beginnings were being made in Ohio, other members were seeking homes farther west. This year four brethren, namely Daniel Clingingsmith from Pennsylvania, Peter Baker, John Miller and Joseph Niswinger from North Carolina came to Cape Girardeau county, Missouri. So far as known these were the first members to cross the Mississippi River.

1800. This year Elder

Jacob Miller who had moved from Pennsylvania to Franklin County, Va., before the close of the Revolution, emigrated from the latter place to the Miami Valley, Ohio, and located on a farm in Montgomery county, not far from the city of Dayton, which was then only four years old and contained less than a score of houses.

Elder Miller was the first minister and the founder of the first Brethren congregation west of the Miami River in Ohio.

This year Elder George Wolfe, Sr, left Fayette county, Pa., where he had moved from Lancaster county in 1787, and with his family passed down the Ohio River and located with the Brethren in Muhlenberg county, Ky. Other ministers of Kentucky at this time were Elder Casper Rowland (already referred to), Elder John Hendricks, John Hochstetler and Peter Hon.

### Section Three

1794. The A. M. this year was held in Shenandoah county, Virginia. The ban or avoidance was upheld and recognized as an ordin-



ance of Christ and the Apostles.

Another matter considered at this A. M. was the strange teaching among the Brethren in Carolina, comprising the following six propositions all of which were respectively repudiated upon Scripture authority:

1. That there is no other heaven but that in man.

2. That there is no other hell but that in man.

3. That God has no form or shape; and if a person would worship God, and would conceive in his mind God as in the human form; would imagine or believe that God had an appearance like a man such person would do the same as one who would worship a horse or any other beast.

4. That God has no anger and would punish no person on account of his sins.

5. That the dead rise not; for out of the grave nothing would come forth.

6. That they will have nothing to do with the ban (or excommunication.)

1796. This year occurred the births of two who became eminent in the church. The first of these was Peter Nead who was born January

7th at Hagerstown, Md., of Lutheran parentage. The second was Henry Kurtz born in Germany the 22nd of July. The former became an able writer and was the author of several books treating upon the faith and practice of the church. The latter became the founder of the Gospel Visitor, the first periodical church paper of the Brethren.

1797. The A. M. was held at Blackwater, Franklin county, Virginia. It was concluded that no member of the church should have negroes as slaves, and those who already had such should set them free.

1798. The A. M. was held at Little Conewago church, Pennsylvania. The teaching of a minister in Carolina, referred to as John H., was considered and the conclusion reached that the said teaching was erroneous and unscriptural, and that the said John H. could not be held as a member of the church, neither those who were of his mind, as long as they held to such teaching.

In September (1798) Elder George Miller of near Elizabethtown, Pa., died in the seventy-sixth year of his age. He was a unique

character. Besides fulfilling his ministerial duties, he followed the occupations of farming and weaving. It is said that he frequently set out on Saturday, staff in hand, and walked to the place appointed for meeting, and on the next day after the services, would walk home again without waiting to eat his dinner. In council meetings he generally waited for others to speak first on a given case. Then he would state his mind and usually his judgment prevailed. It is further related that on one occasion an ox was stolen from Elder Miller. He knew who was guilty but on account of his religious principles, did not have the man arrested. The neighbors however reported the theft to the authorities and the man was lodged in jail at Lancaster. It was in the dead of winter, and Elder Miller fearing the man had no bed, walked to Lancaster, a distance of twenty miles and offered to provide a bed for the thief!

Sometime between 1780 and 1790 Elder Miller was visited by John Engle and five others who requested to be baptized by trine immer-

sion telling him they would then start a new church. Elder Miller refused to baptize them on such conditions, but in their talk, he told them how the Brethren had organized in Germany in 1708, and this course they concluded to follow, and later, performed their baptisms by trine immersion in the Susquehanna River and thereupon started a new religious society which was called River Brethren by which they were distinguished from the Dunkers who were called Brethren and, not infrequently, the Old Brethren.

1799. This year A. M. was held at Pipe Creek, Md.

In this year also there was printed in Baltimore, Md. by Samuel Sower, a very interesting letter written by Elder Alexander Mack, for general circulation among the Brethren congregations. There was a controversy among the Brethren at this period as to what was the proper time for the observance of the rite of feetwashing on lovefeast occasions; and Elder Mack's purpose in this letter was to reconcile all the members to the practice which at this time and ever after obtained

in the church i. e. the observance of footwashing just before partaking of the Lord's Supper. A spirit of Christian forbearance, long-suffering and charity pervades the entire letter. The latter and concluding portion taken from Kurtz' Encyclopedia, follows:

"Christ indeed has given no special command when or what time it (footwashing) should be performed, before or after supper: but he has commanded that it should be done and also that we should love one another, since Christ has not said that his disciples should be known by washing feet or by the breaking of bread; but he said, "By this shall all men know that ye are my disciples, if ye have love one to another."

"Oh how should Satan mock us justly if we were to quarrel with each other about the time when the feet ought to be washed, and love were destroyed, and even footwashing and breaking of bread were altogether neglected. If our peace were thus disturbed, it would please Satan right well, and the doctrine of Jesus would be scoffed at by other men.

"Therefore it is of the utmost necessity to maintain love and peace and to conclude to pray our dear Lord for still more wisdom. For I can say in truth and from experience that in the beginning we have washed one another's feet after supper and after the breaking of bread, yet accompanied by a blessing and wakening of love. Afterward we saw a little nearer, and washed one another's feet after supper, and before the breaking of bread, also with a blessing. Then, when Reitz published the New Testament, and a brother came among us who understood Greek, and pointed out to us properly how Jesus washed feet before supper, in single heartedness we did do it ever since and at all times before supper.

"Now no brother should take it amiss of us that we do not wish to begin again at the wrong end. or so long as no one can instruct us any better, no one should find fault with us if we do as we understand it. Yet I say this, if I should come to a fraternity who would break bread, and the leaders of that fraternity did not yet



understand it otherwise but that the feet ought to be washed after supper, I would partake with them in great simplicity and love, yet I would lay my views before them according to the scripture, and wait in love, and have patience with them until they could see it so likewise.

“For I feel assured that when the matter is examined quite impartially, and love and peace are preserved, it will be easily seen and understood, that it is so, as we have shown above that Jesus arose from the ready made or prepared supper, and washed his disciples’ feet, and then did sit down and did eat; while eating Jesus revealed the traitor who thereupon went out. And then after this Jesus instituted the breaking of bread; and thus the scriptures are brought in harmony and the types of the patriarchs before the law, and those under the law all correspond with it; and we can stand with a good, quiet conscience before God and men.

“Therefore, dear brethren, let us watch and be careful, and above all preserve love; for then we will

preserve light. For the Spirit of truth testifies in the first epistle of John, (chapter 2, verse 10) ‘He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.’ Then our good God who is love purely and impartially can and will and by degrees what may be wanting in this or that knowledge (of truth.)

I now conclude begging again all my brethren to read and consider this in love and with a calm spirit, and so I am your weak brother.

“Alexander Mack.”

May 18, 1799, Martin Urner, the second elder of the Coventry church, Pennsylvania, died and was laid to rest in the Coventry Brethren burying ground. He was the nephew and namesake of the first elder of Coventry. He was born Sept. 4, 1725 and was married to Barbara Switzer by Eld. Christopher Sower, July 15, 1751. He is described as having been the possessor of considerable wealth and a wise and able minister of the Gospel. In 1756 he was ordained and became the successor of his uncle (the first Elder Mar-

tin Urner) in the eldership of the Coventry congregation over which he presided with remarkable success for forty-three years.

1800. The matter for consideration by the A. M. of this year (where this A. M. was held is unknown) was relative to the strange doctrine promulgated by John H. in Carolina, which had been before two previous meetings. At the meeting of 1798 the conclusion was reached that the church could have no fellowship with John H. and his adherents as long as they persisted in their erroneous doctrine. But the brethren in Carolina desired to be informed more plainly concerning the conclusion of 1798 and wished the A. M. to specify the causes for such conclusion. In response to their request, the meeting pointed out that the chief cause for refusing to fellowship John H. and his followers was their acceptance and teaching of the doctrine or opinion embraced and set forth in the six points as given in the minutes of the A. M. of 1794 all of which were denounced as unscriptural, and the conclusion of 1798 was confirmed where-

by all fellowship with each and all persons holding such doctrines and views was renounced until they should acknowledge and repent of their error.

1803. On the 20th of March, Alexander Mack, Junior, passed from the scenes of earth to the great beyond, aged 91 years, 1 month and 20 days.

Not long before his death he had a strong impression that he would die in the year 1802 and wrote his own epitaph, giving the year, but leaving the month and day blank. One Sunday, after meeting, late in 1802, he went to the home of his daughter, Hannah Webster, for dinner. After he had spent some time with her he gave her a slip of paper containing the epitaph he had written, and said to her, "This is now my last visit with you. My time has come. When I am gone see to it that the lines written here are placed on my gravestone."

The epitaph as composed by himself is as follows:

God  
Who made us  
Out of dust  
And again  
To dust returns us,

He will show  
His Wisdom's plan,  
When we awake

To bear His likeness.

Alexander Mack was born  
1712 and fell asleep 1802 (3)

Aged

90 (1) years, 1 month and  
20 days.)

Alexander Mack was engaged in the business of weaving in Germantown, and conducted an establishment of considerable proportions. At the time of his death he was also the proprietor of two tracts of land, one of thirty acres in Germantown and Springfield townships, and the other of twenty-three acres of timber land in Springfield township.

He was a pious worker in the congregation, a worthy leader and counselor, laboring quietly but unceasingly for the welfare of the church. Although an active and much loved minister he was not a powerful public speaker. Probably his greatest influence was wielded through his wise counsels and his writings. He often expressed his opinions forcefully through the numerous letters which he wrote. His extensive correspondence with leading

brethren and others related principally to church affairs and Christian deportment.

In a biographical sketch of Elder Mack, S. R. Heckman says, "He was decidedly the most literary character of the Brethren church during the first century of its existence. He deserves to be known as an author and to be recognized as the first poet of the church. During his later years he established the custom of composing a short poem in commemoration of his birthday which custom he continued until his death. These verses written in the author's private diary reveal his innermost feelings and show how clear and vigorous was his thinking to the very end of a long life. He also wrote several doctrinal prose works.

—Vindicator.

#### SOWING AND REAPING

The aerial regions are vocal with  
song,

The bright vernal season is here;  
The cold piercing winds of stern  
winter are gone,

With its aspect so cheerless and  
drear.

The farmers are urging the seeder  
and plow

To scatter the grain in the field;



Their chances for sowing are valuable now,

Who sows not can look for no yield.

Each husbandman knows he shall reap what he sows,

Be it wheat, oats, barley or corn;  
No doubt and quibbling this fact as it grows,

'Twill render its natural return.

'Tis a law in our being decidedly sure,

We shall reap what we sow in this life;

Be they words of affection divinely pure,

Or words of division or strife.

The gospel field is open for toil,  
And the humble are sowing in tears

The seed is growing in its native soil

To gladden their harvest years.

The golden season of life is the time

The seeds of truth to sow;

O scatter them freely in prose or rhyme,

Perchance thy may quicken and grow.

The wonderful harvest is coming on

To award us with weal or woe,

When all must convene at the judgment throne,

Assuredly reap what we sow.

—Selected.

## NEWS ITEMS

### NEWBERG OREGON

Newberg church met in regular council July 13th at 2 p. m. Meeting was opened by singing hymn

No. 650 and reading of Mark 13 and prayer by Galen Harlacher, our elder, E. L. Withers presiding.

Minutes of previous meeting were read and unfinished business taken care of. Painting of the church was again discussed and left in the hands of the trustees to see after.

We decided to send another \$50 for relief work. An offering of \$8.00 was taken at this time.

Our District Meeting was held here at Newberg June 19-23, we had a very pleasant meeting together. Those delivering sermons during the meeting were E. W. Pratt of Wenatchee, Wash., M. E. Peters and Harry Andrews of Empire, Calif., and Galen Harlacher of Newberg.

In the afternoon of June 22 Elder M. S. Peters gave the examination sermon, then in the evening we surrounded the Lord's table with Elder Harry Andrews officiating.

On Sunday evening Bro. Peters, while preaching received a message of the serious illness of their daughter. We were surely sorry they had to leave so abruptly. Their daughter passed away a few days later. It only reminds us how uncertain this life is, but if we are a true child of God the life beyond will be sure and certain and never ending. God will wipe away all tears and there will be no more sorrow and we will be admitted to one of those mansions of which Jesus says there are many in His Father's house, let us strive to be worthy of that place.

Mollie Harlacher, Cor.

### LITITZ, PA.

We, the Northern Lancaster county Dunkard Brethren had our love feast at Lititz on Sunday, May

19th, with a good attendance attendance throughout the day. Ministers present: Joseph Myers, Clarence Stump, Daniel Marks, of Shrewsbury, Joshua Rice, Mountaintdale, Md., Clayton Weaver of Mechanicsburg, Oscar Matthias, James Kegerries, David Ebling and Abram Gibble. There was about 65 surrounded the Lord's tables in the evening, with Elder Joseph Myers officiating.

We do thank the Brethren and sisters from other congregations for attending our love feast and invited them all back again.

Since our last report one new member was received into the church and two by letter.

On July 7th Bro. James Kegerries was here and preached to us, which was appreciated very much. We always like to see the other members come in and worship with us.

Susanna B. Johns,  
35 E. Lincoln Ave.

### ENGLEWOOD

We met in regular council June 22nd. The meeting opened by singing 201, after which Bro.. L. W. Beery read Romans 14 and made some remarks on same and led in prayer.

Bro. Robbins then took charge. There was not much business at this time. We are looking forward to hold a series of meetings, the Lord willing, beginning October 13, and closing with the love feast October 26, with Bro. James Kegerries of Pennsylvania in charge.

The meeting came to a close by singing 599 and prayer by Bro. Ben Klepinger.

Ivene Diehl, Cor.  
New Lebanon, Ohio.

## GO YE THEREFORE AND TEACH ALL NATIONS

D. K. Marks

We find these words recorded in Matt. 28:19, they are the words of Jesus himself, the greatest teacher that ever lived. He taught them after he arose from the grave, just before he ascended into heaven. We believe he taught the most important things last, so we will not forget.

Who was present and heard his words? (I Cor. 15:6.) Over 500 brethren at one time and the 11. In the first chapter of Acts, we read the disciples go with Jesus to Mount Olivet, after he ascends into heaven they return to Jerusalem and go to an upper room, the 11 are named, verse 14 says women and Mary the mother of Jesus and his brethren. (Verse 15.) The number of names together about 120. Then we understand that this teaching was a command for apostles, elders, minister, deacons and lay members.

We may ask the question, did the apostolic church have teachers? After the disciples were persecuted

and driven from Jerusalem they witnessed and taught the life and commands of Jesus.

In Acts 11, we read Barnabas teaching many people, he goes for a helper to Tarsus, finding Saul they return to Antioch, teaching the people a whole year.

(Act 13:1.) Teachers are named. In Acts 18 we read Apollos, eloquent and might in the scriptures came to Ephesus to teach and preach, but he knew only a part of the gospel of Jesus Christ. Priscilla and Aquilla had been taught and converted to the whole gospel of Jesus by Paul. Paul not being present at this time, Aquilla and Priscilla took Apollos and taught him the teachings of Jesus more perfectly.

(I Cor. 12:28.) "And God hath set some in the church first apostles, secondarily prophets, thirdly teachers, after that miracles then gifts of healing, helps, governments, diversity of tongues." Parents should teach their children in the home.

Paul says, parents, "Bring up your children in the nurture and admonition of the Lord."

Read again Matt. 28: 19-20. The command to the disciples, some members may not know all the things that Jesus taught, then it is very needful that they are taught, love, joy, peace, long-suffering, honesty, a light in appearance and conversation, obedience to Jesus and his church. We read of false teachers that will deceive others, we see the great need of true and faithful teachers that teach and live the "all things." Every member should study and read so they will not be deceived and be able and ready to give a reason for the hope and faith of the saving gospel of Jesus Christ. Paul encouraged teaching in all his epistles to the churches, when he came to a city to organize a church he gave much time to teaching, when he found faithful teachers he praised them and named them to other churches.

It is very important that children and older ones are taught the whole gospel of Jesus so they will not be deceived by false teachers, that are always busy.

Jesus is our example in all things, he chose 12 men to follow him, he taught



them day by day, in private and in public with the multitude, sometimes they became careless, jealous, disputing who was and will be the greatest. At last one, Judas, one of the twelve, became a traitor to Jesus, later he ended his own life. The 11 became strong workers and builders of the church, preaching and teaching the gospel to the world.

The nations of the world need the teaching of Jesus, they are not loving God supremely, they are not loving their neighbors, or other countries, the result is they cannot agree, they quarrel, they take advantage of each other, they covet, they begin to fight, a bloody war is fought, millions are wound, crippled for life, many die an untimely death, food and property is destroyed, sickness and starvation follow because they don't realize the value of the love and peace that Jesus taught and practiced. The great majority of the people of our own country do not know and practice the teachings and life that Jesus lived. We see the result, quarrels, unrest, greed, idleness, thefts, lovers of

pride and sins of all description. If there is a lack of teaching in the church and home the same results follow as in the outside world.

Taking a view of the spiritual work of Jesus, he taught and he preached, the apostolic church taught and preached, Paul taught and preached, the result was that thousands were rescued from sin and gathered into the church.

We firmly believe in teaching and preaching the whole gospel in our day. May we never forget the last command that Jesus gave to us, and if we obey he has promised to be with us unto the end of the world.

R. 3, York, Pa.

### THE TWO BUILDERS

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock. And the rain descended, and the floods came, and the wind blew, and beat upon that house; and it fell not for it was founded upon a rock.

"And everyone that hear-

eth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell and great was the fall of it." (Matt. 7:24-27.)

We have before us two builders. We can assume that both had in mind building a structure adequate for his needs, as well as for attractiveness in the way of beautiful design and material. The two builders had the same opportunity, the same instructions (or blue print) to follow. Furthermore, the ground was the same; they were building in this world. The two buildings were subject to the same temper of storm; there is no difference in the method of attack from the storm, nor in the ferocity of its force. But one building was able to stand the furious onslaught of the elements, whilst the other collapsed with a terrible crash.

Let us note the builder. The wise man. He is wise, and therefore recognizes that he must prepare not only for local disturbances, but the furious onslaught of

the disturbed elements. He builds for permanency. He cares little for the outward show, or a hastily erected structure such as oil discovery shacks, which are built only for a temporary shelter, and are therefore hastily erected regardless of foundation or permanency.

The wise man builds upon a rock. He will not risk the shifting sand for a foundation. Luke says, "He digged deep." He looks well to the foundation. Without a good foundation a structure can be worth but little, for its life depends upon the elements and the shifting sand. A good foundation requires exertion. He digged deep, but he eventually found the rock. Repentance is the spade by which we dig down deep to solid rock, throwing out the sand, and muck and mire of this world. And it pays well to anchor solidly by the rock-bottom, sky-experience of salvation.

The Acts of the Apostles recorded the story of a people that found God and gathered their books, etc., and had a great bonfire. I am persuaded that we need a lot of such bonfires in America. It is surprising how much muck and mire

accumulates and needs to be removed before we can build properly. Well do I remember the great bon-fire when laying the foundation for a Christian life. Novels, fiction of varied kinds, phonograph records, and a lot of what nots went up in smoke. While pastoring a certain church, we noted a member that was vacillating in her experience. We soon discovered the cause of this wavery condition. She was trying to build on top of swindling a railroad company out of \$2,500. A bit of urging and warning, and she got busy with the spade of repentance. I made contact with the company in her behalf, and the obstacle was removed, and, needless to say, it was not hard for this sister to build. I fear too many are trying to build without making proper reparation to slandered characters and mistreated people. It is easy to talk about people and reflect upon characters, but it is a bitter pill to make restitution. But only with the spade of repentance can we dig deep to rock-bottom. It seems to me that faith is untempered unless repentance clears away the sand and mud of

this world.

The building itself must have been a beautiful, as well as a sturdy structure. A builder so careful and concerned about the foundation, would assuredly follow the blue-print, the pattern in the Gospel record. To be carnally minded is death, and he sees that all such is eliminated, and that holiness becomes the house he is building. He builds a super Christian structure in accordance with God's blue print.

But a bit about the other builder, styled by our Lord as the foolish builder. He does not seem to foresee the inevitable storm that will assault his building, striking even at the foundations. However, he is concerned enough to build.

He makes a tragic mistake. He chooses a short cut. Repentance causes too much digging. To take back requires self-abasement. Why cause himself such humiliation as to make amends to his fellowman? He does not want that man to know he lied about him. He does not want to take back what he took when the other fellow wasn't at home. He wants to retain the farm



he swindled from the poor man. After all the foundation is under ground anyway, and therefore, not to be seen. So why bother, so long as the building satisfies his carnal heart, and appeases his conscience as to his God-given duties? He discards the spade of repentant and applies the untempered mortar of historical faith, and proceeds to build.

I knew one man that went to hell rather than acknowledge that he stole the measly sum of 26.00. He knew he was going to hell. The man he robbed forgave him, but he went to hell rather than to confess it and ask forgiveness. Sad, indeed!

When you start wrong at the foundation, the building will not amount to much. When a builder is careless about the foundation, he is likely to either discard the blueprint altogether, or change it to suit his fancy. He questions the necessity of such a thing as the new birth and holiness—the idea is preposterous. It is unreasonable and offensive to his “refined” taste and manner. And the Spirit baptism would be rank fool-

ishness. There is a way that seemeth right unto man, but the end thereof is death.

In a building erected by such a builder you may expect to find almost any kind of material. Occasionally you may discover a walking tongue in such a building, and perhaps a busy-body. The windows may be surrounded by false accusations and misrepresentations.

But the inevitable day comes. The clouds appear over the horizon. They are dark and forboding. The ominous rolls of thunder reverberate over the hills and across the valleys; lightning flashes zig-zag across the sky. The storm is on, and with hurricane velocity, beats upon the house, and with a crash it is hurled to destruction.

But the house built upon the rock weathers the storm.

I have stood by the bedside of human beings that built upon the sand, to hear their pitiful moans as their buildings collapsed and they went to meet God alone, and unprepared. I have also stood by the bedside of others who digged deep, and builded upon the Rock, and according to the blue print, and

have seen them raise their hands toward heaven, clap their hands and shout the victory as they passed into the heavenlies to be with their Lord.

Dig deep for the foundation. Build according to the pattern. A good foundation. A holy life. Let us follow in His steps.

I fear there are too many endeavoring to build on the sands of injury and slander. Actually, some attempt to build on such flimsy foundations.

#### ADULT SUNDAY SCHOOL LESSONS

- July 7—Luke 12:1-21.  
 July 14—Luke 12:22-40.  
 July 21—Luke 12:41-59.  
 July 28—Luke 13:1-22.  
 Aug. 4—Luke 13:23-35.  
 Aug. 11—Luke 14:1-14.  
 Aug. 18—Luke 14:15-35.  
 Aug. 25—Luke 15:1-32.  
 Sept. 1—Luke 16:1-31.  
 Sept. 8—Luke 17:1-19.  
 Sept. 15—Luke 17:20-37.  
 Sept. 22—Luke 18:1-17.  
 Sept. 29—Luke 18:18-42.

#### PRIMARY SUNDAY SCHOOL LESSONS

- July 7—How Moses Was Saved. Ex. 2:1-10.  
 July 14—The Burning Bush. Ex. 3:1-14.  
 July 21—Moses and Pharaoh. Ex.

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7:1-25.

- July 28—Three Egyptian Plagues. Ex. 8:1-32.  
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 Sept. 8—The Ten Spies. Num. 13:17-33.  
 Sept. 15—Joshua and Caleb. Num. 14:1-39.  
 Sept. 22—The Brazen Serpent. Num. 21:1-9.  
 Sept. 29—Knowing and Obeying. Deut. 6:1-15.

# BIBLE MONITOR

Vol. XXIV

August 15, 1946

No. 16

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## IT IS FINISHED

In closing our work as editor of the Monitor we feel to express appreciation to all of our contributors, subscribers and readers for their help, their letters of sympathy and encouragement and the prayers that have been offered in our behalf. Without this our efforts would have been of little avail.

So many who have been readers of the Monitor we have never met face to face and perhaps never shall in this world. It is a matter of satisfaction to us that through the columns of the Monitor we have been able to contact you and bear testimony to the great truths of the word of God by which men can be saved. It has been our desire to present the gospel of Christ in its simplicity and purity

and now we leave the responsibility with you. If we have been faithful in this then we urge you to accept it and be faithful unto death so that we may meet on the other shore and join that innumerable throng of the redeemed of the earth of all ages where we may unite in songs of praise to our Redeemer and God. "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of many thunders, saying Alleluia: for the Lord God omnipotent reigneth." (Rev. 19:6.)

We are living in a time of Babylonish confusion, Loathsome apostasy, and corruption, vice and violence akin to that of Sodom and Gomorrah who suffered the vengeance of eternal fire. These conditions have been brought about through infidelity, atheism, paganism



and modernism—all members of the same family of godlessness that has been parading under the cloke of religion for generations among men on this earth. This vast system of godlessness under the cloak of religion being energized by the spirit of antichrist that great adversary of God and man has “Changed the truth of God into a lie,” and men are worshipping and serving the “creature” more than the “Creator.” (Rom. I.) “And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient.” This accounts for all of the abominations, violence, and iniquity of our generation.

In the midst of such conditions the Monitor has been as a voice in the wilderness insisting on the truth of God. We insist that there is a living God in the heavens, the author of all life and the creator of all things, and that the record of the creation as given in the book of Genesis is an accurate record of events and that it, with all of the other inspired writings in the Bible are the infallible

words of God.

We insist upon the divinity of Christ and the efficacy of his atoning blood shed on Calvary for the sins of all men; and that it is by him alone that men may have access to the Father and everlasting life. “Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved.” (Acts 4:12.)

We insist that the gospel of Christ is the power of God unto salvation to everyone that believeth.” and that men must repent of their sins and accept it as their standard of life to be members of the church of Jesus Christ.

We insist that there is a Holy Spirit given to men who accept the terms of the gospel that will lead them unto all truth and empower them to live a victorious life in this world.

We insist that Christ who arose from the grave shall return again to receive unto himself the redeemed of earth, those who have their names inscribed on the lambs book of life.

We insist that to attain unto the benefits of salva-

tion we must exercise a living faith. "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11:6.)

As we contemplate the future we cannot but entertain grave apprehensions. Not that we fear the Lord will forsake his people, but that as "Evil men and seducers wax worse and worse, deceiving, and being deceived," many may fail of the grace of God and perish in the fiery indignation and destruction of this world which is certain to come. (I Pet. 3:10.)

In the book of Daniel we have a prophecy that appears to pertain to the period of time preceding the return of our Lord, which is both alarming and consoling. "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, everyone that shall be found

written in the book." (Dan. 12:1.) It is alarming because there shall be a "time of trouble" the like of which the world has never seen. As we meditate upon conditions that now exist in the world and the trend of things in general we wonder if it may not be that we are already entering that awesome time. Might it not be that the highly esteemed United Nations Organization may result in the ushering in of the despotic reign of the "man of sin" or Revelations?

The prophecy in Daniel is consoling because the people of God shall be delivered. Furthermore we are assured in Matt. 24:22, "And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."

In view of these truths we urge you in our closing message, to save yourselves from this untoward generation by clinging to the inspired word of God unto the coming of the Lord.

As the Monitor passes into other hands it is our hope and prayer that it will continue to uphold the gospel

## BIBLE MONITOR

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of Christ as the only hope of this sin-cursed generation.

Perhaps, if the Lord so wills, we may take up our pen again. In the meantime we shall relax from some of the burdens of life and seek closer communion with our God.

May we unite our prayers in behalf of one another and the church until we meet again. With this we bid you farewell.

In Christian love,

L. W. Beery.

## ATTENTION

Plans have now been made for elder Howard Surbey, North Canton, Ohio, to assume the responsibilities of editing the Monitor beginning with the Sept. 1st issue. Beginning now, send all renewals, manuscript for printing and correspondence pertaining to the work of the Monitor to him.

It is time to have a new mailing list printed and the new editor will take care of this as soon as possible. There may be some little delay in some things in making the change.

## CHRONICLES OF THE BRETHREN

Embracing The First Decade Of the Nineteenth Century

## Chapter 5

1801. Elder Jacob Miller's first land entry in the region of Possum Creek, a tributary of the Miami, where he became the owner of part of three sections of land, is dated July 28, 1801, although as already noted, he arrived here the previous



year when he baptized a girl 18 years old, named Mary Rohrer.

1802. A more complete organization of the Stonelick congregation in Clermont County, Ohio, was effected. One of the ministers here at this time was Elder John Garber, Sr., who however soon removed to the region of Donnels Creek, Ohio. Another was David Bowman, Sr., elected here about 1800 having come to this locality about the time the church was first established here, from Frankstown, Pennsylvania.

1803. Ohio having been admitted into the Union as a state, the stream of immigration kept steadily increasing and was now bringing many Brethren families into the Miami Valley. This year David Bowman, Sr., removed from Stonelick and settled in Montgomery county near where Bear Creek enters the Miami river. Here he resided when the Lower Miami church was organized two years later, of which he was one of the first ministers.

1804. Daniel Miller, Sr., (not a minister) was one of the early brethren to arrive with his family in the favor-

ed region of the Miami, who deserves especial mention. Emigrating from Huntingdon county, Pennsylvania this year, he established his home on Wolf Creek which falls into the Miami at Dayton. Having reached Dayton, his company made their way up the Wolf Creek Valley a distance of about three miles to the place where they settled, by the men going ahead and cutting away trees and vines for a passage.

This Daniel Miller's wife, Susan, was a sister of Elder David Bowman, Sr., already referred to, who later became the first elder of the Bear Creek church. Daniel and Susan Miller raised a family of eleven children who intermarried with some of the leading families of the Valley, namely, the Wengers, Bowsers, Funderburgs, Ullerys, Wolfs, Eters, Shoups, Denlingers, Olivers and Longs. From these sprang a numerous posterity most of whom were content to remain dwellers of their native Valley. Many of them became members of the Brethren church, quite a number of whom were called to the ministry and to the deacon-

ship.

Daniel Miller became the owner of a large scope of land along the lower course of Wolf Creek. Here he built a mill and also erected a commodious dwelling house which was adapted for holding meetings and was used for public services before the Brethren built a meeting house.

It is stated that already at this time there were organized churches of the Brethren in Northeastern Ohio. And as already observed there were Brethren settlements in Eastern Tennessee and in Muhlenberg county, Kentucky besides those in Clermont county and other parts of Southwestern Ohio. But as yet there was no organized church in the Miami Valley proper.

1804. Some of the conclusions of the Annual Meeting of this year were as follows:

Members of the church could not be allowed to keep public tavern, nor to sell "strong drink, wine or ardent spirits." "Ministers should be uniform in solemnizing marriage according to the law of publishing the bans of every couple three times."

Churches were to instruct members in their temporal affairs to act considerably so as not to become unnecessarily involved in debt. It was further concluded that in difficult circumstances members should seek counsel of prudent brethren or of the church, and the church should assist in cases of necessity.

Brethren who shaved off their beard were not to be ordained as bishops.

Brethren who had joined the Freemasons could not be held in fellowship unless they would repent and renounce the association.

Persons baptized by the English Baptists and desiring fellowship with the Brethren were to be baptized again in the true order, i. e., trine immersion.

The buying of lottery tickets was disapproved.

Conformity to the world in dress in the fashions then in vogue, was denounced as "the evil which grieves God and angels in heaven," and it was unanimously deemed good that the bishops, ministers and parents should use all diligence to counteract such things."

1805. The early Brethren settlers in the Miami

country were principally of the Pennsylvania Dutch class from Pennsylvania, Maryland and Virginia bearing the familiar family names of Miller, Wolf, Bowser, Metzger, Shively, Forney, Noffsinger, Keen, Cripe, Caylor, Weybright, Kuns, Flory, Arnold, Bowman, Ullery, Vaniman, Coblentz, Rohrer and others. Members of some of these families met at the home of Elder Jacob Miller in October of this year and were organized as the Lower Miami church. Elder Michael Etter probably then resided on Stillwater river and Elder John Garber, Sr., from Donnels Creek, lately from Stonelick, likely assisted in the organization. This first organization in the Great Miami Valley, at first included all of Montgomery County and embraced the members on Beaver Creek, now Green county, Ohio.

Elder Jacob Miller was given charge of the new organization having for co-laborers David Bowman, Sr., and Daniel Cripe. The Brethren were held in much reverence by their neighbors including the Indians who still resided in the vicinity. They said of Elder

Miller, "He is a good man that the Good Spirit sent from the East."

This year the Brush Creek church, in Highland county, Ohio, was organized by John Countryman.

It was concluded by the Annual Meeting of this year that members who would not heed the conclusions of the Annual meeting and who would persist in disobeying such conclusions and could not convince, the church from the holy Scripture, "after sufficient and friendly admonition, should be set back from the breaking of bread, until they learn to do better and become obedient."

1809. Among the early home-seekers entering that fertile scope of Ohio country between the Miami River on the west and the Mad River on the east, comprising portions of Clark, Miami and Champaign counties, were a number of Brethren families bearing such names as Garber (or Garver), Harshbarger, Funderburg, Heck, Ebersole, Frantz, Ohmert, Smith, Neher, Grisso, Flick, Ryman, Brubaker and others. They settled for the most part west of Springfield in the Donnels Creek



and Honey Creek valleys. Coming from well-organized congregations in the East they soon felt the need of organization in their new homes. Accordingly somewhere between 1805 and 1810 they were formally organized into the Donnels Creek church, Elder John Garber (or Garver) having the oversight.

In 1809 Elder John Hart, who had emigrated from Virginia the previous year, with the assistance of Elder Jacob Miller, from the Lower Miami church, organized the Twin church in Preble county, Ohio. Among those of the first Brethren to settle in the productive Twin Creek Valley with its interminable forest, were the Aukermans, Albaughs, Browers, Brubaker, Florys, Teals, Barnharts, Ebys, Markeys, Rineharts, Haldermans, Eikenberrys, Harts and Youngs. As early as 1805 or 6, members of some of these families gathered at the home of Samuel Teal for worship. Later they held meetings at other members' homes in turns. John Hart was the presiding elder of this church from its organization until 1830 when it was

divided into the two districts of Upper Twin and Lower Twin.

In 1804-5 a colony from Pennsylvania and Virginia settled on Four Mile Creek, in what was then known as The Twelve Mile Indian Purchase, now Union county, Indiana. In this colony were fourteen members of the Brethren fraternity who were visited and ministered unto occasionally by Elder Jacob Miller and others from Ohio, until 1809 when they were organized into a working body called the Four Mile church which was so far as known the first Brethren church in Indiana.

In this year, Elder Geo. Wolfe of Kentucky made a preaching tour in southern Illinois and southeastern Missouri. On his return home he took sick and died at the old town of Kaskaskia, Ill., then the capital of the territory. His was the first death of a member of the Brethren church in Illinois. This Elder George Wolfe was the father of the Elder George Wolfe who later became the leader of the so-called "Far Western Brethren," in southern Illinois.

1810. This year a communion meeting was held at the home of Joseph Niswinger in Cape Girardeau county, Missouri, where several Brethren families had located in 1795. However there was no organized church here until 1818. This the first communion known to be held west of the Mississippi river, was presided over by Elder John Hendricks of Kentucky. It is of interest to note that these members observed the communion service somewhat differently from the general practice of the church at that time. The rite of foot-washing was observed by the single mode after the supper, the sisters broke the bread and passed the cup the same as the brethren and the salutation was observed after the communion.

The Annual Meeting this year was held in the Antietam church. Some of the conclusions were the following: Brethren could not be permitted to use the law to collect debts. Members being at variance or having a difficulty between themselves were not to refuse to each other the salutation of the kiss. Members who

were put back from communion were not to be saluted with the holy kiss before being received again by the church. Members should not be engaged in working on Sunday except in cases of necessity. It was considered "a transgression of the law of God and of our rulers."

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### THE CORRUPTION OF THE POTESTANT CHURCH

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The wicked practices of the Protestant churches, which are growing more and more corrupting each year, are positive proof of their general apostasy, and departing from the faith of the Gospel of Jesus Christ.

These practices which were unknown fifty years ago, have now in many cases become incorporated into the church as a necessary element of its external prosperity and financial success.

That the church is rapidly conforming to the spirit and pleasures of the world, none can deny. The most alarming feature is that prominent preachers lead the way and the people blindly follow.

There is a similarity between the church of today and the church of England in John Wesley's day: Similar formality, crimes, sins, anger and impatience under reproof. Some people own race tracks, race horses, and gamble on them. They drink, swear, commit adultery, practice fraud and extortion, break every command of the decalogue except those protected by legal enactment; sometimes disregarding these, resulting in shameful lawsuits; if the church of England furnished a darker catalogue, history does not name it.

The church is courting the world. Its members are trying to bring it down to the level of the ungodly. The ball, theater and social luxuries, with all their immoralities, are making inroads into the sacred enclosure of the church, and as satisfaction for all this worldliness, Christians are making much of Lent, Easter, and Good Friday, and church ornamentation. The Potestant church is fast reaching the doom of the Romish and Jewish churches. How true that their discipline is a dead letter. Its rules forbid the

wearing of gold or pearls or costly array, yet no one ever thinks of disciplining its members for violating them. They forbid the reading of such books and taking such diversions as do not minister to godliness, yet the church itself goes to shows and frolics and fairs, which destroy the spiritual life of the young as well as the old. The extent to which this is now carried on is appalling. The spiritual death it carries in its train will only be known when the millions it has swept into hell stand before the judgment.

Pride is a damning sin. Against no other manifestation of the depraved human nature does the Word of God utter more fearful rebukes or more terrible denunciations. Nevertheless it is usually considered quite inoffensive among the churches of today and if it is only well dressed, luxuriously adorned, and baptized in the name of Christianity, a premium is usually paid for it. Pride is generally petted, fondled, complimented and honored in society, while humility is despised and rejected of men. Yet a little, however,



and the tables will turn, for it is written, "He that exalteth himself shall be abased, and he that humbl-eth himself shall be exalted."—Selected.

## THE RADIO PROBLEM

Why should the radio be termed a problem when over twenty one million have been installed in the United States? As a modern invention, it has taken the country by storm and many people think that no home is fully equipped without a radio . . . .

But tell me, Christian reader, would you not be embarrassed, to say the least, if your Lord should suddenly appear while you were "listening in" to some of the foolishness, frivolity, and sin of the Christ-rejecting world; or the modernism and deception of modernist preachers and false teachers?

1. Is the presence of the radio in your home the result of prayer and Spirit conviction, or was it a desire to be abreast of the times and to satisfy the spirit of entertainment?

2. Was the cost of the

instrument as well as its upkeep reconciled with the Biblical teaching concerning the stewardship of the values that God has entrusted to you, before the purchase was made?

3. Do you "tune in" on popular sports, theatrical music, jazz, and other forms of worldliness that you deem improper for a Christian to attend?

4. Have you found the radio influences to assist in the godly bringing up of your children to walk in the ways of the Lord, or are you conscious of its hindering influence?

5. Do you listen to numbers that you would hastily turn off if your pastor or some other spiritually-minded brother should suddenly appear on the scene? The writer has experienced this over and over again when coming into homes where the radio was in operation.

6. Do you stay home from your church and in order to quiet a guilty conscience, tune in on a "good sermon" that often turns out to be that of a faulty fundamentalists, a modernist, or a false religionist?

7. If you would listen

only to such things as come from genuine Christians, such as you would want to be listening to when Jesus comes, how much could you use your radio?

Following will be found a number of statements, the discussion of which are designed to help the Christian to decide as to the moral worth and the spiritual value of the modern radio:

1. The radio brings into our homes the messages of fundamentalists, but also the messages of modernists, heretics, and worldlings of every description.

2. The radio makes accessible to our homes all the music that is to be found in the air, including music of the movies, of dances, of theaters, of the underworld, and of worldly churches.

3. The radio springs upon the hearers, numbers that are unknown until after they have been listened to, and often the damage has been done. Curiosity may constrain a further "listening in" until our Scriptural and God-given convictions become deadened and may finally be destroyed.

4. The radio cannot but encourage worldliness and pleasure-seeking through

the various numbers rendered. A New York troupe of actors or musicians may make a favorable impression over the radio with the result that a desire is created within the individual to attend a nearby theater when they appear there. Is there less sin in hearing than in seeing? The average mind cannot see any difference in principle.

5. The radio mixes business and religion on the Lord's Day for worldly gain. Who has not heard Sunday programs of sacred song interspersed by advertising talks concerning most any kind of products or commodity? (Rev. 1:10.)

6. The radio cultivates irreverence for sacred things. Did you ever hear a family tuning in on their radio to take in the morning devotional period instead of their own family altar? Did you ever hear of the family going about their chores and housework while the worship was being conducted? What becomes of family worship and Christian home-life in the face of this worship of the Lord by proxy? Will the Lord accept such a substitute? The same thing can be said about

a houseful of people visiting while someone is praying or preaching through the radio. (I Cor. 10:31.)

8. The radio cannot be regulated in the strictest sense, because its regulation depends upon the weak human will. Accessibility of evil makes sinning easy, and so the presence of the radio makes "tuning in" on anything an easy matter. Those who defend the broadcasting of gospel messages over the radio usually cite you to testimonies of appreciation they have received. While we admit the fact that the Spirit of God may use the Word thus given to the salvation of souls, the Lord only knows how many souls have been estranged from Himself, or fortified against the convicting power of the Spirit by the influence of the radio. A Christian should weigh the responsibility involved in broadcasting Gospel messages, if such broadcasting encourages his friends and fellow Christians to invest in a radio, not because of what he gives but because of what they may hear the other 23½ hours of the day. (Rom. 14:17-21.)

11. Shall we judge the

radio only by the good things that come over the air? On the same basis we might sanction a good novel, a good theatrical number, or a fair or show. There is poison in the radio that we can make contact with by the turning of a button. Who is strong enough spiritually to withstand the temptation? Who can consistently pray: "Lead us not into temptation" and then tune in on captivating speakers with questionable religious views, the music of the theater, dance, movie, or the foolishness of "Amos 'n Andy" and others like them?

12. Lastly, the radio is an invention that holds the possibilities of the unification of the world's religions in time, of solidifying the opinions of the masses through war propaganda, and of corrupting the remaining moral standards and the general social fabric of civilization. To date no one has attempted to tell us what part the devil has had in the radio business as the "prince of the power of the air, the spirit that now worketh in the children of disobedience." (Eph. 2:



2-3.—Selected from Messenger of Truth.

### THE PROPHET

Sheweth How Blessed They  
Are That Dwell in The  
Sanctuary

Mollie Garland

How amiable are thy tabernacles, O Lord of hosts! My Soul longeth, yea even fainteth for the courts of the Lord: For a day in thy courts is better than a thousand. I had rather be a door keeper in the house of my God, than to dwell in the tents of wickedness. For the Lord is a sun and a shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly.

Now that the cold bleak winds of winter are past again once more and the warm sunshine is pushing forth the tender buds on each tree and flower and behold the beauty of mountain and dale, the silvery streamlets and flowers of the vale. But the place most delightful this earth can afford, is the place of devotion, the house of the Lord. We may boast of the sweetness of day's

early dawn, there is no other season or time can compare with the season of prayer.

Truthfully can we say, among the gods there is none like unto thee, O Lord; neither are there any works like unto thy works. God is the defence of his followers, the church. Zion is kept by power divine. Though the world may combine arms against her she shall never fail or fall for our God is her defender. Our success lies in seasons of sacred prayer.

Every human tie may perish; friend to friend may unfaithful prove; mothers may cease their own to cherish. No changes can attend Jehovah's love if we continue in season of prayer.

Though in the furnace of affliction God may prove us to purge out the sin and the dross thence to bring us forth more bright and will not cease to love and care for his own for they are precious in His sight. May God ever be with us to be our everlasting light.

The world looks on bright prospects of fame and of wealth; the Christians hope is the bright glory of heavenly bliss they who

often kneel in secret prayer.

We are commanded to go forth and preach the gospel to every creature. We are to make ourselves willing to spend and be spent, strive to do our Father's will, it is the way our Saviour went. We are to go labor while it is day, the long dark night is hastening on, when no man can work. Thousands are dying without the message of salvation of our kindred and friends, both at home and abroad, millions are perishing afar, may we haste to their rescue by our support and sharing our blessings to the cold and hungry ones. For soon we will hear our Saviours voice, the midnight cry, "Behold I come." Will we be ready to meet Him? Not unless we are laboring to save the lost and erring ones for whom Jesus died. Blessed is the man that walketh not in the counsel of the ungodly, enter not into the path of the wicked, and go not in the way of evil men. Nor are we to stand in the way of sinners, nor be found sitting in the seat of the scornful.

May we always be able to live pure and holy lives and be able to say I have not sat with vain persons, neither

will I go in with dissemblers. David once said, "Examine me, O Lord and prove me: try my reins and my heart. For thy loving kindness is before my eyes: and I have walked in the truth. Thou has proved mine heart; thou hast visited me in the night; thou hast tried me, and shalt find nothing; I am purposed that my mouth shall not transgress." We know of a truth our Lord is very nigh each of His dear children.

In the days of the prophet Isaiah the son of Amos, when Hez-e-ki-ah in those days was sick unto death Isaiah came to him and said unto him, "Thus saith the Lord, set thine house in order: for thou shalt die, and not live." Hezekiah after receiving a message of death, by prayer had his life lengthened fifteen years. The twelfth king of Judah, son of the apostate Ahaz and Abi, ascended the throne at the age of twenty-five B. C. 726. Hezekiah was one of the three most perfect kings of Judah and he reigned 29 years in Jerusalem. And he did that which was right in the sight of the Lord, according to all that David, his father, did.

He trusted in the Lord God of Israel; for he clave to the Lord and departed not from following him, but kept His commandments, which the Lord commanded Moses. And the Lord was with him.

The Lord is with each true sincere child today as He was with the righteous rulers and holy prophets. Let us embrace the sweet hour of prayer in pouring out to God our soul's sincere desire with reverence and with fear.

Our Saviour is found in all places  
below;

His mercy abounds and His grace  
over flows;

A temple, a closet, we can find  
everywhere,

And Jesus is waiting to bless us in  
prayer.

Needmore, Pa.

## HE COULD NOT SAY NO

It was 6:00 a.m. on Nov. 6, 1917. The place was Camp Meade, Md. A company of recently drafted men was being lined up for military drill. Five of the group stepped out of line and stated their conscientious objections to participation in any form of military service. Four were members and the fifth was an

adherent of various non-re-

sistant sects from southern Pennsylvania. That act of stepping out of line started a series of threats, intimidations, and testings of the members of the group by military officers. After all stood firm, they were paraded from place to place and finally were taken to the segregation camp for conscientious objectors for interview by the officer in charge. Four of the group satisfied him of the sincerity of their objections.

When the fifth, the adherent, was interviewed, the officer in charge succeeded in convincing him that he was not really an objector, that he was merely afraid of being killed. That young man with a pacifist background was led back to the military company from which he had come because he could not say No in time of crisis. During the winter and spring he was put through a course of military training, perhaps unwillingly, and in the early summer he was shipped to France with the 9th Division.

In the closing days of the war, just a few days before the armistice, the regiment to which he had been assign-



ed was thrown into the offensive in the Argonne forest. It was reported that 60% of that regiment were casualties. That young man, adherent of a non-resistant sect, went to his death because he could not say No at a critical moment in his life.

Through the years I have wondered why that young man failed to meet the test in a crisis. Does someone else share in the responsibility for his failure through some negligence in impressing upon his mind the inconsistency between the Christian way of life and military service of any kind? Did he finally prefer to follow the majority and forgot the narrow path of his Master? That is the fate of far too many of the human race, and particularly of those who have not been well trained in the bases of true Christianity.

We must remember that many others than war casualties cannot say No. Numerous are the examples of the human tendency to be conformists, to follow the crowd. The children of Israel demanded a golden calf. They wanted a king like all the other nation

In doing so, they had not rejected Samuel; they had rejected the Lord. They received their penalty from the type of king appointed to rule over them.

Individuals, as well as tribes and nations, have proved incapable of saying No, and saying it effectively in the face of a hostile crowd. At the trial of Jesus, the Roman governor, Pilate, said, "I find no fault in Him," yet he delivered Jesus to the Jews to be crucified. Although the official representative of a powerful government, and with full knowledge of the innocence of the accused, because of fear Pilate could not say No.

The poet Lowell, in "The Present Crisis," well said, "Once to every man and nation comes the moment to decide in the strife of truth with falsehood for the good or evil side," and later, "They enslave their children's children who make compromise with sin." Not all of life calls for a negative answer. We have many positive choices to make, many positive actions to take. But almost daily we are called upon to take a firm stand against evil ten-

dencies and trends of the times in which we live.

In doing so, we can support our action by the examples of the faithful of all ages. The three Hebrew children did not hesitate to say No in spite of the edict of the king, and they came safely through the fiery furnace. Daniel had no regard for the jealousy inspired decree but prayed toward Jerusalem three times a day; yet he suffered no hurt in the lion's den because he believed in his God. The apostolic Christians could say No to their Roman persecutors in the face of martyrdom. Even in our own day a small remnant of the faithful can dare to be like Daniel, can dare to stand alone. By grace we can say No when right is more significant to us than our fate. Consequences can have little influence on the actions of one who is fully prepared to submit himself to God's will. Our further duty is to impress our fellowmen, by precept and by example, of the necessity for acceptance of the divine plan for our redemption.

Maurice A. Hess,  
McPherson, Kans.

## LETTER OF INTEREST

Editor's Note:—Occasionally we get a letter of unusual interest. Here is one from a brother who is almost 100 years old, that is worth considering.

Dear Bro. Beery:

Just after I had finished the enclosed letter the mail man brought the last Monitor. I read your editorial, "Truth of God," and I will just write a few historical truths on the same subject. When I was a boy in this community in the far west there were Catholics, Methodists, Lutheran, Dunkards and a few others. Now if it would have been possible to have gathered all the mothers of all the churches together and have taken a group profile of them and hide it these 90 years and then produce it, every one would say "A fine group of Dunkard mothers," for they all wore the white cap, not only when they went to meeting but every day, I know for I saw it.

One of the group and perhaps the older, belonged to the Church of England and she wore a black cap. Her reply to a little boy that asked why she wore it, "We wear these caps because of the angels. My hair grew white and if I wore a white cap perhaps the angels could not tell that I had my covering on."

I have in my collection a picture of a prayer in the Lyon house at Salt Lake city. Brigham Young is back of a little table in the act of prayer. Along the walls before him are the women kneeling with their elbows on their chairs and their faces in their hands, white caps on their heads.

I have a picture of Mrs. Henry

Ward Beecher with a plain white cap on her head.

Let everybody read I Cor. 1 and 2 and take the advice cheerfully, they will scrap their factory preachers, fire their hirelings and elect their ministers out of the home congregation and ordain elders in every congregation as was the order in the church for the first 300 years of the Christian era, as all historians know. This was the order in the Dunkard church from 1708 to the present time and always will be. We dare not and will not change. Read Rev. 22:18-19.

You, Bro. Beery, and the like of you are set to warn the people of the danger and tell them what to do, and you are doing it.

God bless you.

A Brother.

## NEWS ITEMS

### SHREWSBURY, PA.

We the Shrewsbury congregation of the Dunkard Brethren church assembled in quarterly council July 29th at 7:45 p. m.

No. 236 was sung, Col. 3:1-17 was read by D. K. Marks and he led in prayer after which our elder, J. L. Myers took charge.

The report of treasurer was read and accepted.

The oil burner committee reported that the burner was installed and working 100%. The committee was discharged. The note for York house was paid and destroyed.

We decided to hold our revival beginning August 18th and continuing two weeks, with Elder Ben-

jamin Rhineholdt evangelist. A few admonitions were given.

Closing prayer by C. M. Stump.

Neighboring congregations please remember the date of our revival, both in prayer and presence.

C. M. Stump, Cor.

### MECHANICSBURG, PA.

We, the Mechanicsburg Dunkard Brethren church, expect to hold our series of meetings, beginning September 8th, with Elder J. P. Robbins of Ohio being our evangelist.

We ask the prayers of all who know the value of prayer to pray for these meetings that it will be a spiritual meeting and an ingathering of lost souls to Christ's kingdom.

May the Lord add his blessings is our prayer.

Harry L. Junkins, Cor.  
R. 1, York Springs, Pa.

### GOSHEN, IND.

Our regular quarterly council convened Saturday, June 15th at 1 o'clock with Elder Harry Gunderman presiding. After singing No. 201 Bro. George Replogle read Rom. 12 and Bro. Dallas Sigler led in prayer.

A motion was made to investigate as to opening a mission point.

Our Harvest meeting will be held the third Sunday in September with Bro. Kreider as speaker.

Our midweek prayer meetings will be held on Wednesday evening at the church during the summer months.

Bro. Henry Besse will begin our series of meetings on October 20th for two weeks, closing on Sunday,



November 3rd. Our love feast will be held November 2nd at 10 o'clock.

May God's blessings and your prayers with ours, accompany these services.

A closing song was sung and prayer was offered by Bro. Floyd Swihart.

Sarah E. Yontz,  
R. 2, Shipshewana, Ind.

### BETHEL, PA.

The series of meetings at this place is planned for August 25, with Bro. Herbert Parker of West Milton, Ohio, with us. A general invitation is extended and your prayers are desired in behalf of our efforts.

Laura Ebling.

### WENATCHEE, WASH.

On July 28th the Wenatchee Dunkard Brethren were glad to have with them Elder E. L. Withers of Newberg, Oregon and have him give us two soul cheering sermons at the home of Sister Katy Holland. We are in hopes he or Elder Galen Harlaker will be with us once a month from now on,, we are greatly encouraged by their help to continue our struggle. It was decided to hold our regular services at the home of Bro. S. D. Freed at 250 N. Mission street. We are hoping to secure a location to hold and build a church house. Any brethren traveling through or looking for a location are invited to stop with us and worship with us with a view of locating with us.

E. W. Pratt, Cor.  
405 S. Chelan Ave.,  
Wenatchee, Wash.

### WAYNESBORO, PA.

We, the Waynesboro congregation held our spring love feast on Saturday, May 4th, beginning at 1:30 p. m.

Among the visiting ministering brethren present were our presiding elder L. B. Flohr, Ord L. Strayer, Ray Shank, D. K. Marks and Joshua Rice.

Bro. Strayer conducted our communion services.

We had a very good meeting throughout and wish to thank each and every one who found it possible to be with us.

Winona M. Lewis, Cor.

## OBITUARIES

### CHARLOTTE BELL BAUER

Youngest daughter of John F. Jones and Phidelia Humphreys Jones, was born October 3, 1871 in Schuyler county, and died May 29, 1946 at her home in Littleton, Ill., at the age of 74 years, 7 months and 26 days.

When she was two years old her mother died, leaving her to face life alone at this tender age. She went to live in the home of Mr. and Mrs. Alexander Shence where she grew to womanshood.

On August 29, 1889 she was united in marriage to Adam Bauer. To this union eight children were born.

Soon after marriage the young couple set up housekeeping on the old Bauer homestead, where they lived for forty-one years. In 1931

they moved to Littleton, Ill., where they were living at the time of her death.

Shortly after her marriage she united with the Church of The Brethren in Astoria, Ill. Being dissatisfied with her church relationship, she in her home in the presence of Elder A. H. Lind and the writer was received into the Astoria Dunkard Brethren church and remained a faithful member to the end. She lived her religion so quietly and effectively that she left an indelible imprint for good upon her family. She will best be remembered by her family as a loving wife and mother. She was always ready to help those who was sick or otherwise in need.

While she had been in poor health for some time, few knew of her intense suffering until about two weeks preceding her death. She was a patient sufferer and even in her last moments was concerned only with the well being of others.

She leaves to mourn her death, her husband and five children, five grand children and one great grandchild.

Funeral services were conducted Saturday, June 1st, at 2:00 p. m. at the Littleton Methodist church by the writer. Interment was in the Bauer cemetery.

H. R. Dickey,  
P. O. Box 23, Deer Creek, Ill.

#### ANNA ZOOK DEARDORFF

Anna Zook Deardorff was born in Howard county, Ind., March 14, 1875.

She was united in marriage to Samuel Deardorff December 19, 1891..

She is survived by her husband, seven daughters, Mrs. Jacob Lorenz, Mrs. Mabel Sommers, Mrs. Myron Lantz and Mrs. Paul Sommers, all of Amboy, Mrs. Howard Mitchell of Center Point, Mrs. Ernest Parrish of New Waverly and Mrs. Roscoe Williams of Gary, two sons, Elmer of Russiaville and Vern of Kokomo; two sister, Mrs. Joseph Sommers and Mrs. Daniel Sommers of Kokomo; 44 grandchildren and 16 great grandchildren. Early in life she united with the Dunkard church and was faithful until death.

The church, her Savior and home was her chiefest concern. Her husband and children can "rise up and call her blessed."

On July 20, 1946 her life's work came to a close, aged 71 years, 4 months and 6 days.

It is now through memory's eye we recall what "Mother" has meant to us. In her passing, the husband has lost a faithful companion, the children a loving mother. But our loss is her eternal gain.

Funeral services were held at Dunkard Brethren church in Plevna by home ministers, Brethren Elzie Weimer and Emanuel Koonen.

#### Crossing The Bar

Sunset and evening star,  
And one clear call for me;  
And may there be no moaning of  
the bar  
When I put out to sea.

But such a tide as moving seems  
asleep,  
Too full for sound and foam;  
When that which drew from out  
the boundless deep  
'Turns again home.

Twilight and evening bell,  
 And after that the dark,  
 And may there be no sadness of  
 farewell  
 When I embark.

For though from out our bourne  
 of time and place,  
 The flood may bear me far,  
 I hope to see my Pilot face to face  
 when I have crossed the bar.

### I WOULD NOT WORRY

I would not worry if I were you,  
 The days will come and the days  
 will go,  
 And anon the sky will be gray or  
 blue,  
 And the earth be covered with  
 flowers or snow.  
 The sun will shine or the rain will  
 fall,  
 But God stands over and under  
 all.

Bide close to the Father, let come  
 what may;  
 Reach out for His hand in rain  
 or shine;  
 He will turn your night into sweet-  
 est day  
 And share His bounty of love  
 divine.  
 He never forgets for a single day—  
 Why need, then, to fret and  
 worry always!  
 Selected, Ida Weaver.

### GREAT PREACHERS IN MODERN TIMES

Perhaps there was never  
 a preacher more qualified to  
 bear a list of letters after his  
 name than John Wesley.  
 But in our common conver-

sation it sounds queer to  
 even say Rev. John Wesley.  
 And what an anomalous  
 combination it would be to  
 say Rev. George Fox, or Rev.  
 William Penn. Really great  
 men who have passed into  
 history seem to lose their  
 titles. Who ever thinks of  
 prefixing Rev. to such men  
 as David Livingstone,  
 Robert Moffatt, J. Hudson  
 Taylor, William Carey, Chas.  
 G. Finney, Dwight L. Moody  
 or Jonathan Edwards? Yet  
 any one of these men did  
 more for the cause of Christ  
 than dozens of these mod-  
 ern preachers who covet  
 titular appendages to their  
 names.

We once knew a man who  
 started as a common-place  
 missionary, but eventually  
 became head of a great mis-  
 sionary organization. One  
 day we read his name with  
 "Dr." in front of it, and  
 wondered how it came. We  
 later discovered that he had  
 been at a certain college on  
 graduation day and had con-  
 sented to accept the honor-  
 ary degree of Doctor offer-  
 ed him by the faculty. With  
 mortar board and long gown  
 he marched with the gradu-  
 ating class. We felt the  
 man took a step downward.  
 His knowledge and capabili-



ties outshone the members of that graduating class as a star outshines a candle. We wonder sometimes if the colleges offering these honorary degrees are not conferring prestige on themselves instead of on the candidate: if it is not an advertising scheme of the colleges. They are proud to say that so-and-so is numbered among their honorary alumni. I say, we have wondered that way sometimes.

There are men we have known by their common names for years, when suddenly here comes a card with their names followed by a series of letters indicating certain degrees acquired somewhere. We have not known of their spending years in any college or university. Perhaps it is charitable to say they obtained these titles by correspondence. But somehow we feel that they look a little cheap, and do not carry with them the force and prestige that they signify.

Honor spoke one day to some official Jews, saying: "I receive no honor from men." In the same connection He further said: "How can ye believe, which receive

honor one of another, and seek not the honor that cometh from God only?" The praise of men may become a snare to any preacher who covets praise or dignity conferred by men. Men who have sought earnestly for honor from men have generally been outstripped by humble men who sought no glory, and yet generations later rise to call them blessed. All too few are seeking the honor that cometh from God only. Young preacher, do not covet these titles, but covet the favor of God. He is able to promote as no one else can.

—William Smith.

### THE DOOR OF THE SHEEP

John 10:7

A stranger once, in Syria saw  
An old sheepfold without a door,  
A square enclosed by rough stone  
wall,

An opening and nothing more.

He asked in wonder, "Where's the  
door?"

A Syrian answered in surprise,  
"The shepherd is the door himself;  
Just in that opening he lies."

"No wolf, that prowling through  
the night,

To find a place that he may sleep  
Or enter to devour, can pass

This door and shepherd of the  
sheep."

Selected, Bessie Shaffer,  
Stoystown, Pa.

## SENTENCE SERMONS

There is a time when we make our choices, but later our choices make us, and a choice once made is made. The power of choice is a sharp edged weapon which God has placed in our hands, but often proves to be a weapon with which men destroy themselves.

Where there is faith there is love; where there is love there is peace; where there is peace there is God; and where God is there is no need.

## ADULT SUNDAY SCHOOL LESSONS

July 7—Luke 12:1-21.  
 July 14—Luke 12:22-40.  
 July 21—Luke 12:41-59.  
 July 28—Luke 13:1-22.  
 Aug. 4—Luke 13:23-35.  
 Aug. 11—Luke 14:1-14.  
 Aug. 18—Luke 14:15-35.  
 Aug. 25—Luke 15:1-32.  
 Sept. 1—Luke 16:1-31.  
 Sept. 8—Luke 17:1-19.  
 Sept. 15—Luke 17:20-37.  
 Sept. 22—Luke 18:1-17.  
 Sept. 29—Luke 18:18-42.

## PRIMARY SUNDAY SCHOOL LESSONS

July 7—How Moses Was Saved.  
 Ex. 2:1-10.  
 July 14—The Burning Bush. Ex.  
 3:1-14.  
 July 21—Moses and Pharaoh. Ex.

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 Sept. The Golden Calf. Ex. 32:  
 1-24.  
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 17-33.  
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 14:1-39.  
 Sept. 22—The Brazen Serpent. Num.  
 21:1-9.  
 Sept. 29—Knowing and Obeying.  
 Deut. 6:1-15.

# BIBLE MONITOR

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No. 17

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

## WHAT NEXT?

We have come to the time of the year when those who have just finished school and have had their vacations are looking for some regular means of earning a living. Also those who have only a year or two more in school are beginning to think of the same problem. Then there are many who have been taken from their regular course of life for the past few years, who are now leaving civilian service and who are also confronted with the need for a definite occupation.

What next? What line of reasoning will direct me? The thought may come first, follow in my parents footsteps. While there may be some advantages in following the occupation of my father yet I may be of a different temperament, I

may have different inclinations or for some reason my father's occupation may not be desirable.

Shall I step out blindly into a scheming, unjust, dishonest world; or what shall be my guide-posts? The aim to make the most money a day, leads many against inclinations, better judgment, natural abilities or those acquired so far in life, and the advice of those who have experience. "The love of money is the root of all evil." (I Tim. 6:10.)

Next, I may accept the first opportunity at hand. This may be necessary for a while until a better opening is offered and we realize just what we want or have had time to study and pray over all the conditions involved in the problem. The choosing of our occupation is of great importance to our christian life and well



being.

What all is included as a criterion? "For your Heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:32-33.) Certainly I want to do this, but what effect will that have on my occupation?

First, will I be free to worship God, and to hear and follow his word?

Second, Christ and Paul taught, worshipped, did good, and rested on the Sabbath day. We believe that Sunday is the Lord's day, the Christian Sabbath, will we be able to keep it Holy?

Third, "Recompense to no man evil for evil. Provide things honest in the sight of all men." (Rom. 12:17.) Can I follow the Golden Rule at this occupation? Will I always be honest in the sight of all men? What all is required of me?

Fourth, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." (John 17:15.) How much evil am I yoked up with? Certainly I

will be honest, trustworthy, a peace-maker, but am I supporting and depending on someone else to get me more than is due?

Fifth, the health of our bodies may be greatly affected by our occupation. Impure air, undue physical exertion, chemicals, and dangerous equipment may shorten our usefulness. "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." (I Cor. 6:20.)

Do you realize or would you believe that it is easy to direct your labors at first; however, allow yourself to be yoked up, entangled, organized with the deception, dishonesty, and ungodliness of this age and then try to follow your higher motives. "Fear God, and keep his commandments: for this is the whole duty of man." (Ecc. 12:13.)

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### FATE

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It is with a feeling of sincere reluctance, and incapability that the writer attempts to serve as editor of the Bible Monitor. A feeling that was felt and ex-

pressed particularly under similar circumstances ten years ago when called to the ministry.

As I think of these great responsibilities with the problems involved and on the other hand the opportunities of service they offer, it certainly is a contrast to the aims and plans of one who has been inclined to the mechanical rather than the literary field.

However, I have been blessed with at least two privileges of our former editors. First being raised in a Christian home and that of the Dunkard faith, and second, being in touch with the Bible Monitor almost from its beginning.

As I look back I can thank parents who realize the value of education for their children; physically, mentally and spiritually. Who felt no sacrifice too great nor the hours too long in order that their children could have the necessities of life.

The first great trial was experienced as the problems of life were just beginning, when both mother and father were unexpectedly called home, as a result of their strenuous labors.

Thereafter only with the help and constant advice of several of those of like precious faith, have we been able to continue. Success or failure in the future will depend largely on the support, advice, corrections and prayers of those who are interested.

Reflecting on the Bible Monitor I prize a file of issues however, not complete, but containing over half of the issues including the first, October 1, 1922. The earliest I recall is following the Bible reading course by Cyrus Wallick which created an interest in the Holy Bible.

The influence of the Bible Monitor may be unlimited and far reaching depending on the material printed upon its pages.

The fact that many neither take time to read the Bible nor to attend church services, and that others lack health or means of conveyance, emphasizes the importance of publications true to God's word.

Also when sin and ungodliness are encouraged rather than suppressed by many in authority, and when association with various nationalities and creeds

**BIBLE MONITOR**


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West Milton, Ohio, Sept. 1, 1946

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is so common, Satan has many opportunities to destroy true worship of God.

May we pray earnestly for the manuscript and circulation of the Bible Monitor.

No doubt many mistakes will be made grammatically and otherwise so we welcome all criticism that aims to build up this paper. The manuscript and also much of the correction of mistakes depends on you dear reader.

You have a wonderful

opportunity to witness for God and bring his word before the people by submitting manuscript. However, keep these in line with the Editorial Policy. If the editorial staff should reject one or more of your articles do not be discouraged but try a little harder.

Please write on one side of the sheet only. Put your name at beginning of an article and your address at the close.

News items and obituaries will be printed as soon as possible. All articles, except for a few which may be seasonable, will be printed in the order received.

We expect to print a list of love feast dates so if you want yours in the list send it at once.

Howard Surbey.

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**EDITORIAL POLICY**

The following editorial policy was adopted for the Bible Monitor, at the last General Conference held in June 1946.

That it be the policy of the Bible Monitor to exclude controversial material, and material opposing, questioning or reflecting decisions or positions of the church as



determined by General Conference or derogatory thereto, also all other material not of proper standard or spiritual value for a church paper.

That supervision over the matter to be published in the Bible Monitor be exercised by the Publication Board.

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### OUR CHURCH PUBLICATION

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#### [EDITORIAL]

The "Bible Monitor" has been coming into our homes now for a number of years, and to estimate the amount of good it has accomplished is beyond reckoning.

We want to present a few thoughts concerning the "Monitor" for our consideration, namely, the heading on the front page of our paper.

(1) The word, "Monitor" has a very great meaning. Webster says, "One who warns of faults or informs of duty; one who gives advice and instruction by way of reproof or caution." I think possibly that we can confine it to a two-fold purpose, that of warning, and that of informing, it certainly seems necessary con-

sidering the distance that a good many of us are separated from each other in church work to have a medium by which we express our thoughts in harmony with the scripture for the purpose of warning us one and all of the dangers confronted by Christian people to save them from destruction. In other words we might use the expression, don't do this, or don't do that, which sometimes might come very close to what we need along the pathway of life which we are all traveling.

The second part of this meaning, that of informing of duty, is also just as necessary as the other, the thought of doing something, or working in the Christian life. The Lord's command to Peter was, "Feed my lambs" and "Feed my sheep." In our efforts to spread the Gospel through these pages might we keep in mind the very great thought that, "Idleness is the greatest breeder of crime that we have in America today," and I believe that we can truthfully say that the one thing that will give Satan the easiest advantage over our lives, is

to find us doing nothing spiritually. We have a great many duties that we owe to each other in common, might we take the time to look up the different passages of scripture concerning our Christian duties to each other, and in finding them may we get interested in the business of doing them.

(2) Next we want to notice the sentence, "For the faith once for all delivered to the saints," I think we might well say that is what the "Bible Monitor" contends for, and surely if we were to contend for anything else we would have use for no such name at the head of our paper, I am indeed glad that the word "Monitor" is used in connection with the word "Bible," so with that heading, the contention of this paper can be no less than "For the faith once for all delivered to the saints." In Jude 3, "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." As salvation is the

greatest thing in the Christian's life, it is extremely important that we know how it may be obtained, Jesus says, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." Again the writer of Acts says, "Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved." So in Spite of Man's theories or opinions there still is just one way to be saved, and that is the scriptural way.

There are a great many folks in the world today that take great pride in the twenty-third Psalm, in the which they confide great confidence that the Lord is their shepherd, and of the implicit trust and reliance they seem to put in him but they prove by their actions and works that they do not know, I John 2:4-6. in which the writer gives us the provision by which we might know the Lord, and abide in him by walking even as he walked.

These necessary things concerning the way of salvation are contained in the scriptures, and we entreat you, dear reader, to search

the scriptures, and take your problems to the Lord in prayer. In so doing we believe that you will see a greater blessing in the Lord's work, you will become a doer of the word, and the desire to sin will be less.

But the duty that we place upon ourselves to read the scriptures (wherein we find these necessary things, or New Testament Doctrine) becomes old to us and uninteresting, because we become so self conceited thinking that we can devise ways and means that are less burdensome, more liberal, and will be an enticement to others to join our ranks. The wise man said, "There is a way which seemeth right unto a man, but the end thereof are the ways of death." This caution along the way should cause us to stop and consider if we have truly surrendered our lives unto Him who doeth all things well.

Along this line of thought we have people that stumble at the word creed, I once heard a young woman say that she had enough of this creed, as all she ever heard was creed, creed. This un-

doubtedly had been told her by some one else for an excuse, and she not knowing even what this word meant, used it. If she had known she would not have said what she did providing she sincerely wanted to live a Christian life. Creed means "A brief summary of the articles of Christian faith; a symbol." Surely when we understand the meaning of it, we will find that Creed is necessary, but be sure it is the New Testament creed.

Sometimes we hear the remark made, that they just let those things go in one ear and out the other, if we would just stop and think it is not hard to see why there is so much sin in and around us, and why we cannot grow spiritually. May we unitedly as the Dunkard Brethren church listen to the Great Teacher as the words come unto us, "He that hath an ear, let him hear what the Spirit saith unto the churches."

Melvin Roesch.

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#### SIGNIFICANT ITEMS

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Lewis B. Flohr

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According to press reports, the United States



army of occupation in Germany has had a big increase in venereal disease, with the trend still upward. The chief surgeon in that area said it was probably the highest in American military history. On June 16, 1946 the average percentage of infection, on a one-year basis, was nearly 22 per cent, which was an increase of more than 5 per cent as compared with April 25, 1946. A medical officer said that in some areas more than half of the men were infected in the course of a year.

"The army attributes the rising rate to the decreasing number of troops in relation to the number of promiscuous women; the youth and relative irresponsibility of troop replacements; the high disease rate among German civilians because of state-sponsored promiscuity under the Nazi regime; food shortages, causing the girls to trade themselves for chocolate bars; and the faulty but widespread faith of soldiers in penicillin as a cure for venereal disease."

"Usually in war time every country makes an attempt to show that its

opponents have engaged in illegal and ruthless activities. In the early days of the war we made quite a point of unrestricted German submarine warfare and high government officials pointed out that it was simply an indication of the ruthlessness of the Nazi government. Last week the newspapers carried testimony of fleet Admiral Nimitz to the effect that he had issued orders to the fleet in the Pacific on December 8th for unrestricted submarine warfare against Japanese merchant and naval vessels in the Pacific. Apparently the orders issued by Admiral Doenitz (German), and Admiral Nimitz (American) were about the same, which rather indicates that all nations at war engage in about the same practices." (NSBRO General letter, May 28, 1946.)

An article in the Saturday Evening Post of May 25, 1946, indicates that General Douglas MacArthur now feels that war is a useless function, and that the world must renounce it or perish.

Other news reports show that the Japanese Schools are rapidly being stripped of

the militarism features of text books, and so forth. The war lords of Japan for many decades have had the upper hand in the affairs of the nation; the same has been true in Germany, where elimination of militarism is one of the biggest objects of the reconstruction there, by the American forces. If militarism is to be removed from the conquered people, why then does it have to have such a prominent place in American schools and higher institutions of learning, and why the proposal to train all male youths of America in militarism? Why all the catchy advertising of the armed services to gain recruits with such things as "learn a trade while getting a good salary," "see the world, travel," etc. What is the reason militarism is good and proper for big, conquering nations, but taboo for the smaller, conquered nations?

Is it a matter of economy? Will it produce better, happier homes? Will our young men of America be better citizens, better husbands and fathers because they have been required to do armed service? Why has

the warning gone forth from governmental agencies that we are to have (or are having) a "crime wave?"

Did the war make better men of those who had to fight it? Or did it brutalize, degenerate and demoralize them? They were taught to kill, to destroy; if they do those things in civil life, they will be treated as criminals. The following recounts an actual happening:

To fight a very large forest fire army camps and penitentiaries were instructed to send men to help. It being the cold season, three men, tired and cold, were huddled over a small camp fire to warm. Naturally conversation ensued. Why were two of the men serving sentences? One, a CO, was serving a sentence for refusing to kill, that is to enter the armed service of the land; the other, a Filipino, was serving a life sentence because he had killed one Jap. Then they asked the third man, a soldier from an army camp, how he happened to be heavily decorated with medals; the reply was that he had killed forty-some Japs!

"The most shocking thing

about war is not the destruction of the cities and possessions of men nor yet the death of the bodies of men, but rather the shriveling of the minds and spirits of men." An international journalist writes, "We have become very callous (hardened) indeed in this day of atomic bombs and extermination camps. The human mind can absorb only a certain amount of horror." Another writer says: "Something has happened to our civilization. Observe Europe and Asia, observe the British, the Dutch, the French, the Russians, the Americans. Barbarism is lowering itself over us like a hood over a man to be hanged. Nobody knows what to do to solve the world's ills."

Man, seeking among the things that man has accomplished, no matter how great man may esteem them, will not find the remedy for the world's ills. Peace treaties do not make peace, nor do they produce peace. Peace is a condition or state in the heart and soul of man. All the vehement, even vilent, speeches and doings in the various international organizations

that are laboring with the various phases of disturbed, turbulent, disordered world conditions growing out of the Second World War, will never produce peace. Peace is a divine attribute: Jesus the Christ said, "Peace I leave with you; my peace I give unto you; not as the world giveth give I unto you." He also said, "Seek first the Kingdom of God and His righteousness, and all these things shall be added unto you."

Are the kingdoms of this world seeking the kingdom of Heaven, or are they seeking dominion over the conquered kingdoms that they may make them a part of their own, now or in the future?

Vienna, Va.

## A VIRTUOUS WOMAN

Miriam Sieber Lind

"She looketh well to the ways of her household." (Prov. 31:27.)

When I think of the virtuous woman as a housekeeper, I am not thinking of her who is a slave to her house and its chores; of her who classes as "lazy" any woman who is not forever



working with her hands; of her who is troubled by a misplaced book, a streak of dust, or a break in schedule; nor of her whose chief concern is the appearance of her house—all else—the spiritual and intellectual communion with a husband, the companionship of children, the random fellowship with neighbors and friends—all these being subject to that one concern.

Yet, the godly and gracious living together of a family is, at its best, an orderly life, a clean life, a wholesome and calm life. And the responsibility to make and keep it that way rests largely on the mistress of the home.

There is a young mother I know who has endeared herself to all who know her because of her boundless energy in doing things for her family and her guests, not just the necessary, expected things, but in addition, the unexpected extras which set her apart from the ordinary housewife. I chose a mother as my subject, because I believe that few childless housekeepers know the rigors of managing a household well.

Her house is not new or

spacious or even convenient. Nor are her furnishings fine, expensive suites matched by period or design. She can smile indulgently, remembering herself and a host of other young brides who still think they must have this or that matching, who must begin their housekeeping with great names. She can smile because she knows now that Spode and Sterling and Lane and all the others have little to do with happy living in a household. I like to go to her house, because it is comfortable, homey, clean. I like to spend time there because, in addition to its simple good taste, it is a house in which one may feel uninhibited by the anxiously overdone tidiness which spoils so many otherwise beautiful homes. Perhaps it is the occasional toy dropped by an eager child, a bit of dust gathering while the mother takes out time to read to her importunate bookworm or relax comfortably to chat with the neighbor who has come to borrow an egg; perhaps the smudges at the window where the toddler waits daily for his daddy, or the streaks in the lavatory

where sister has been trying to wash her hands—sans assistance—perhaps these things help to make us love her home. Yet she has a purposeful, flexible schedule by which she keeps this house—the shell enclosing her home—in order, and anyone entering this “shell” appreciates her loving care of it.

If I were describing the virtuous woman who “maketh fine linen” and clothes her household in scarlet,” I could probably find better examples. This mother is not the accomplished seamstress, for her interests have not taken her far in that direction. However, with a growing family her needs have led her where interest failed to do so. And what she lacks in skill she makes up for in her careful following of directions. She counts the cost—considering materials, purpose of the garment, and the time involved in making it. And if it pays—she sets to work with care and eagerness, with the result that the finished works are beautiful and well-made. Her woven baby shawls and the little boy coats and caps are the de-

light of those who own them.

Mending, to her, is no less a laborious task than it is to many, yet she mitigates its troublesome load by systematically eliminating it each week. Her washings are white and bright—but not because she soaks and boils and scrubs her clothes. She takes advantage of lots of hot water, good soap, bleaches, and the sunshine, when it is available. She finds the most convenient, safe, and quick method and follows it. Her object is not to get her work done before the neighbors, but to get it done as soon as she can, as well as she can.

But if there is any sphere in which she excels in looking after the ways of her household, it is in the preparation of food for her household. Her kitchen is her sanctum, and her meals show it. They are not elaborate meals, but nutritious, well-seasoned, and attractive. They make the most of color and size and texture in foods. It is a joy to be on the sick list in her home, for in her trays she puts to use her highest skill, and they are miracles of cheerful, wholesome nour-

ishment. The supper hour in her home is a time of pleasant conversation over a simply, yet beautifully appointed table. Her children have accepted the ritual of coming to the table tidy and clean—straight from the bathroom. And her meals are served on time in order that an otherwise fretful child might not subtract from the cheer which is, she feels, a necessary accompaniment of eating.

And when my virtuous woman spends an occasional afternoon visiting, or an hour here and there singing, reading, playing with her children, or several hours studying, reading, or merely meditating toward the improvement of her own spirit and mind, she does not feel that it is time wasted. It only means that by careful planning in the ways of her household, she has been able to enjoy "that better part, which shall not be taken away from her.

—The Gospel Herald.

### THE HARVEST

David Mohler

The time of the harvest again has  
drawn near,  
For the ripening grain in the fields

doth appear,  
For Summer has come and the day-  
light is long,  
The birds have returned with their  
warble and song;  
The woods are now clothed in full  
verdure of green,  
And the fulness of nature around  
us is seen.  
We planted the seed and trusted  
the Lord,  
To give the increase and our labors  
reward.  
The harvest is here and it seems  
but a day,  
Since the grain in the earth had  
been hidden away,  
Not long since the days were short  
and severe!  
Not long since the frosts of Winter  
were here!  
But Spring brought new life to  
grasses and flowers,  
And the corn was refreshed by its  
dewes and its showers,  
For the whitening fields we are  
debtors today,  
To the frosts of December and the  
sunshine of May.  
The harvest is sure, we know it is  
so,  
God's promise is seen in the beauti-  
ful bow;  
The covenant made in life's early  
day,  
That while earth remains the har-  
vest should stay;  
By Summer and Winter, by day and  
by night,  
The truth of His word is revealed to  
our sight,  
'Tis the finger of God that rules  
every sphere,  
All nature proclaims it—the har-  
vest is here.  
A harvest of wrath upon Sodom



was poured,  
 When the wickedness there could  
 no more be endured,  
 What a manifestation of vengeance  
 and ire  
 Was realized there in that harvest  
 of fire!  
 A type of God's wrath which at  
 length will be hurled,  
 In the fulness of time, on a sin-  
 stricken world,  
 The heavenly warning they then  
 did despise,  
 And a like fate awaits us if they are  
 unwise.

When the harvest of sin had ripened  
 full well,  
 The earth was o'erwhelmed by the  
 deluge that fell;  
 The depth of the flood then could  
 not be gauged,  
 It covered the hills ere the waters  
 assuaged,  
 Then all were destroyed who would  
 not embark

With those who had entered the  
 life-saving ark.

How small was the number whom  
 mercy did save,  
 What multitudes there found a  
 watery grave!

The harvest is round us—the har-  
 vest of souls,  
 The grim reaper's hand the sickle  
 controls.

How vast is the number who've  
 yielded their breath,  
 And passed through the valley and  
 shadow of death;

By famine and war and pestilence,  
 too,

The old and the young have passed  
 from our view,

Our lives have been spared, but we  
 know not the day,

When we, too, the debt of nature

must pay.

The harvest is coming when the  
 angels will reap,  
 When the vintage of earth will be  
 cast in a heap,  
 When those who've forsaken the  
 law of their God,  
 Will be gathered without where the  
 winepress is trod,  
 The blood then will flow—we shrink  
 from the thought,  
 And look to the plan which redemp-  
 tion has brought,  
 If we walk in the way that was  
 trod by the Lord,  
 The harvest will yield us a lasting  
 reward!

—Selected.

## NEWS ITEMS

### WEST FULTON, OHIO

The West Fulton Dunkard Brethren church has secured Bro. George Replogle of Goshen, Ind., to conduct our Evangelistic meetings this fall, beginning Oct. 6th, and continuing for two weeks.

We also decided to hold our Harvest Meeting Sept. 8th. You are invited to attend these meetings with us, and we desire the sincere prayer of the faithful in behalf of the work at this place.

Sarah Roesch, Cor.  
 Wauseon, Ohio.

## OBITUARIES

### IRA BUTTS

Son of Eugene and Malinda

Butts, born July 15, 1881, in Shiawassee county, Michigan. He departed this life Monday evening, July 22, 1946, at the home of Mrs. G. A. Eby near Wauseon, Ohio, at the age of 65 years and 7 days, after a long illness.

He spent the greater part of his life in Blissfield, Mich. While young in life he was converted and became a member of the Church of The Brethren, later in life he was elected to the ministry and served in that capacity for some time. About 12 years ago he united with the Dunkard Brethren church, shortly thereafter he was elected to the ministry and has served in that capacity at the West Fulton church for the last eleven years, doing what he could at the home church, and at the surrounding churches when possible.

On November 17, 1901, he was united in marriage to Maude Town, and to this union were born nine children, his wife and four children preceding him in death.

On November 7th, 1933, he was united in marriage to Maude Robb. He leaves to mourn his departure, a devoted companion, one son, Merle Butts of Hudson, Mich., four daughters: Mrs. Austin Mason of Fort Jennings, Ohio, Mrs. Harold Dermeyer of Middle Point, Ohio; Mrs. LaVern Butler, and Mrs. Merel Beeler of Adrain, Mich.; two brothers, Alva Butts of Grand Rapids, and Clarence Butts of Sand Creek, Mich.; nine grandchildren, two great grandchildren, several nieces and nephews.

Ira will be sadly missed by those who knew him, and he was one to make every effort to attend all the church services, and was always very prompt on time until his af-

fliction kept him away, which he bore with great patience.

Short services were held at the home at 1 p. m., at the West Fulton Dunkard Brethren church at 2 p. m. Thursday, July 25th, in charge of Elder Melvin Roesch, assisted by Elders D. W. Hostetler, W. A. Taylor, Abraham Miller and ministers Wm. Carpenters and Vern Hostetler. The body was laid to rest in the cemetery near Metamora, Ohio.

Now hush your cries and shed no  
tear,

On such death none should look  
with fear.

He died a faithful Christian man,  
And with his death true life began.

Coffin and grave we deck with  
care,

His body reverently bear.

It is not dead, but rests in God,  
And softly sleeps beneath the sod.

These bones, now dead, again shall  
feel

New warmth and vigor through  
them steal.

And reunited, they shall soar

On high, to live forever more.

Sarah Roesch, Cor.

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### BETTER MEN

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Paul Mohler

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Your value and mine to the world,  
Old Pal,

Is measured in terms of vital  
morale.

The strongest body or the keenest  
brain

With an evil heart is ours in vain.

It isn't how much we have in the  
bank,

That gives us personal value rank.

It isn't the kind of gadgets we buy  
That set life standards low or  
high.

It's neither colored nor white shirt  
labor

That determines how we treat  
our neighbor.

It isn't outward station in life  
That makes us good as husband  
or wife.

It is something within that we can-  
not see

That marks high value in you or  
me.

To gain true worth, we must seek  
that first;

For high morale, we must hunger  
and thirst.

The highest of all comes down from  
Above

And moves within us as Infinite  
Love.

It warms the heart and clears the  
brain;

It inspires us to work with might  
and main.

God give us new spirits to make us  
new men—

Pure hearts to love with the  
strength of ten—

United to strive, from selfishness  
free,

For that far better world that we  
long to see.

—Selected by Melvin Roesch.

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### EVENING

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David Mohler

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Another day its course has run,  
Another night has now begun.  
And as we view the setting sun,  
The thought within our minds is  
spun,

Have we this day our duty done,  
That God may say, 'tis well, my son?

As evening brings release from care,  
So may we look to God in prayer,  
That we may His protection share,  
By guardian angels pure and fair;  
The child of God need not despair,  
For he in heaven a crown shall wear.

As evening marks the close of day,  
So time will bear our souls away,  
The night of death will bring decay,  
And turn our bodies into clay;  
Then may the Father to us say,  
It shall be done as thou didst pray.

There is a land beyond our sight,  
Where clouds ne'er dim the rays  
of light,

There glory shines with endless  
might,

Throughout those realms of pure  
delight,

And endless day, through all that  
height,

Is spent by forms in mansions  
bright.

As sinks the sun within the West,  
May life's sunset be our best.

Then when we answer God's re-  
quest,

Our home may be among the blest;  
There life immortal is possessed

Where saints enjoy eternal rest.

The evening of the world is here,  
For darkened clouds are hov'ring  
near,

Soon all that dwell upon this sphere  
Shall view a sunset dark or clear;  
May life be spent with heart sincere,  
That death will know no falling  
tear. —Selected.

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### HAVE COURAGE, MY BOY, TO SAY NO

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You are starting, my boy, on life's



journey,  
Along the grand highway of life;  
You'll meet with a thousand temptations—

Each city with evil is rife:  
This world is a stage of excitement,  
There is danger wherever you go;

But if you are tempted through weakness,

Have courage, my boy, to say No.

The bright ruby wine may be offered;

No matter how tempting it be,  
From poison that stings like an adder,

My boy, have the courage to flee.  
The billiard saloons are inviting,  
Decked out in their tinsel and show,

If you should be tempted to enter,  
Think twice and stoutly say No.

### OUR LIFE

Our life is like the dial of a clock. The hands are God's hands passing over and over again. The short hand, the hand of Discipline; the long hand, the hand of Mercy. Slowly and surely the hand of Discipline must pass, and God speaks at each stroke; but over and over passes the hand of Mercy, showering down sixty-fold of blessing for each stroke of discipline or trial; and both hands are fastened to one secure pivot, the great unchanging Heart of a God of Love.—Selected

from His Peace.

### IS MODESTY ENOUGH

The sincere Christian does not question the Biblical foundations for the principles of modesty and nonconformity. Scriptures which give definite teaching on modesty and simplicity of dress are I Tim. 2:8-10 and I Peter 3:3-4. I shall quote these scriptures.

"I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works."

"Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

The teaching on nonconformity is just as plain:

"And be not conformed to this world: but be ye transformed by the renewing of your mind." "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." This principle of separation is stated so clearly that Christians must either accept and practice it or admit that they are unwilling to accept for themselves Bible standards of conduct. Unfortunately, many Christians who profess to believe in the Bible principle of nonconformity fail in the practice of this principle.

A common argument among Christians is this: "I believe in the Bible teaching on modesty and simplicity. And I am willing to practice what I believe to be simplicity and modesty of attire. But I think that modesty is enough. I cannot see the need for a distinctive garb. Why should the church prescribe a uniform for its members? Why not let the individual decide

for himself what dress is becoming and modest?"

Why "should" the church require a distinctive dress of its members?

First: The judgment of the group as to what is modest, simple, and suitable for a Christian to wear is more reliable than the decisions of individuals. Imagine the confusion of practice that would follow if the church refused to take a definite stand on such questions as nonresistance, social standards, or attitudes toward civil government! Will any less confusion result if the church refuses to take a definite stand in interpreting the principle of nonconformity? If every man and woman is to decide the question of dress according to what is right in his own eyes, we will have so many and varied interpretations that the doctrine of nonconformity in dress will be meaningless.

Second: When the church neglects to make and enforce regulations concerning the dress of its members, the practice of modesty and nonconformity is eventually discontinued. We can learn this lesson from a study of church history. When the

church does not insist upon a distinctive garb, members who at first dress simply and modestly drift into worldliness. It is significant to notice the fact that the churches which abandon uniformity of dress soon go to such extremes as to disregard definite Bible teaching on the subject of dress, such as the reference quoted: teaching on display, modesty, and the wearing of jewelry. When the practice of nonconformity in dress is discontinued, worldliness gains a sure foothold in the church. When once this principle is surrendered, it cannot be regained. The experience of John Wesley illustrates this. In a later period of his life he wrote: "I am distressed. I know not what to do. I see what I might have done once. I might have said pre-emptorily and expressly, 'Here I am, I and my Bible. I will not, I dare not vary from this book, either in great or small. I have no power to dispense with one jot or tittle of what is contained therein. I am determined to be a Bible Christian, not almost, but altogether. Who will meet me on this ground? Join me on this,

or not at all.' With regard to dress in particular, I might have been as firm (and I now see it would have been far better) as either the people called Quakers or the Moravian Brethren. I might have said, "This is our manner of dress, which we know is both scriptural and rational. If you join us, you are to dress as we do. But you need not join us unless you please.' But, alas! The time is now past, and what I can do now, I cannot tell."

Third: The distinctive garb gives to the world a consistent and unified testimony against worldliness. As Christians we want to demonstrate to the world that we have joy that they cannot know, that we are governed by standards higher than theirs, that our life is dedicated to the service of God. Our profession will lose its meaning for them, if with our lips we profess to serve God and in our dress we show a delight in the fashions of the world, and an obedience to the standards of fashion. It is folly for any group of Christians to profess a faith in the Bible doctrine of nonconformity when their ap-



pearance gives evidence that they are trying to conform to the world in the matter of dress. About our testimony to the world against worldliness, Charles G. Finney has said, "It is your duty to dress so plainly as to show to the world that you place no sort of reliance on the things of fashion and set no value at all upon them, but despise and neglect them altogether. There is no way by which you can bear a proper testimony by your lives against the fashions of the world but by dressing plainly."

Fourth: A church standard on uniformity of dress helps to foster a group consciousness. It is a constant reminder to the Christian that he is a member of the body of Christ and under obligation to his church. J. M. Leendertz, a Holland Mennonite minister who visited the Mennonites of America about twenty years ago, wrote about the dress restrictions of the American Mennonites: "But these Mennonite peculiarities are not without spiritual value. The young people who are brought up under these strict rules have a very real feeling that the Christian

life imposes special obligations. I doubt that it was to the benefit of the spiritual life of the Mennonites of Holland that during the last century they were spared these difficulties and that the dividing line between them and the world has been well nigh obliterated. I found among the American Mennonites a deep-rooted feeling of obligation toward God, a great moral and religious fervor, which is continually nourished and kept alive by their attitude of separation from the world."

Fifth: The uniform garb is an aid to the individual Christian and also to the group in maintaining separation in other avenues of life. The plain garb protects the Christian from many temptations which those who dress like the world has to face. The world expects Christlike conduct from those who wear a distinctive dress. The group, too, profits in this respect. When the distinctive garb is abandoned, separation in other avenues is also abandoned. For example, certain denominations which have given up a uniform standard of dress have also lost their testi-

mony on such matters as going to law, nonswearing of oaths, and nonresistance.

Sixth: It is the responsibility of the church to teach the Word of God, to uphold scriptural standards, and to discipline those members who refuse to obey the Word of God. Where general principles are given in the Bible, it is the responsibility of the church to translate these principles into specific standards. The Bible gives us the principles of modesty, simplicity, and nonconformity, with some specific instructions on ornamentation, modesty, and costliness. It is not a classification of the modern styles of dress, nor does it pretend to make such a classification. It is necessary, in order that these scriptural teachings may be maintained, for the church to define and interpret modesty of attire.

"It is clearly necessary, in order to maintain a scriptural position on the point of modesty of attire, that the church draw the line against certain modes of dress and define the practical meaning of modesty of attire for our time. To assert that the church has no right to make such defini-

tion means nothing less than that the principle of nonconformity to the world would in practice be discarded . . . The church in giving the needed definition regarding the practical meaning of Christian modesty of attire is acting on the authority of the Word."

To the Christian who truly loves the Lord, separation in dress is no burden. The Christian has no desire for fellowship with the world because he finds complete satisfaction in fellowship with God and with other Christians. It is not an obligation but a privilege for him to go the whole way with God. Quote J. L. Stauffer:

"If we truly love the Lord Jesus Christ, we will turn from the world that crucified Him. If we do not love the world, we will not want to conform to its dictates in apparel or in any other phase of world conformity."

We who emphasize the practice of nonconformity in dress need to observe certain cautions. There is a possibility that, in stressing this subject in our teaching and preaching, we may neglect other principles of Christian living. Modesty

and nonconformity in dress must be accompanied by a corresponding modesty in nonconformity in speech, conduct, and thought life. As we stress nonconformity in dress, let us not neglect teaching on consistent Christian living.

A second danger that we as a church need to guard against is a critical attitude towards those who may differ with us in our interpretation of nonconformity. Our dealings with others should be motivated by sincere and fervent charity. This does not mean that we will forfeit our own settled convictions on this subject, nor that we will compromise with unscriptural teaching or practice, but that we will reflect in our lives and attitudes the love of Christ.—E. M. S. Bulletin.

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### FAITHFUL

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Paul Koonas

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(Psa. 119:138) "Thy testimonies that thou hast commanded are righteous and very faithful."

(Prov. 11:13) "A talebearer revealeth secrets, but he that is of a faithful spirit concealeth the mat-

ter."

(Prov. 13:17) "A wicked messenger falleth into mischief, but a faithful ambassador is health."

(Prov. 14:5) "A faithful witness will not lie, but a false witness will utter lies."

(Jer. 42:5) "Then they said to Jeremiah, the Lord be a true and faithful witness between us if we do not even according to all things for the which the Lord, thy God shall send thee to us."

(Prov. 20:6) "Most men will proclaim every one his own goodness but a faithful man who can find?"

(Prov. 27:6.) "Faithful are the wounds of a friend but the kisses of an enemy are deceitful."

(Prov. 28:20) "A faithful man shall abound with blessing, but he that maketh haste to be rich shall not be innocent."

(Isa. 21:26) "How is the faithful city become an harlot; it was full of judgment; righteousness lodged in it; but now murderers. Thy silver is become dross, thy wine mixed with water; thy princes are rebellious and companions of thieves: every one loveth gifts, and followeth after rewards:



they judge not the fatherless, neither doth the cause of the widow come unto them. Therefore saith the Lord, the Lord of hosts, the mighty one of Israel, ah, I will ease me of mine adversaries, and avenge me of mine enemies: And I will turn my hand upon thee, and purely purge away thy dross and take away all thy tin: And I will restore thy judges as at the first and thy counsellors as at the beginning: afterward thou shalt be called, the city of righteousness, the faithful city."

(Matt. 24:45) "Who then is a faithful and wise servant whom his lord made ruler over his household to give them meat in due season."

(Luke 12:42) "And the Lord said, who then in that faithful and wise steward whom his lord shall make ruler over his household to give them their portion of meat in due season?"

(Matt. 25:21) "His lord said unto him, well done thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joys of the lord."

(Luke 19:17) "And he said unto him well thou good servant, because thou hast been faithful in a very little, have thou authority over ten cities."

(Luke 16:10) "He that is faithful in that which is least is faithful also in much and he that is unjust in the least is unjust also in much."

Kokomo, Ind.

### SENTENCE SERMONS

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The church must exercise discipline or surrender to the world, there is no middle ground.

—  
If we worry, we're not trusting, if we're trusting we're not worrying.

—  
The less you speak of your virtues, the more evident they become.

—  
If you take proper care of your own business, you have no time to meddle in the affairs of others.

—  
Whatever you dislike in another person, take care to correct in yourself.

—  
In Thee, O Lord, do I put my trust: let me never be put to confusion. Ps. 71:1.

It takes more faith to reject the Bible than to accept it.

We always hurt ourselves when we try to hurt others.

### ADULT SUNDAY SCHOOL LESSONS

July 7—Luke 12:1-21.  
 July 14—Luke 12:22-40.  
 July 21—Luke 12:41-59.  
 July 28—Luke 13:1-22.  
 Aug. 4—Luke 13:23-35.  
 Aug. 11—Luke 14:1-14.  
 Aug. 18—Luke 14:15-35.  
 Aug. 25—Luke 15:1-32.  
 Sept. 1—Luke 16:1-31.  
 Sept. 8—Luke 17:1-19.  
 Sept. 15—Luke 17:20-37.  
 Sept. 22—Luke 18:1-17.  
 Sept. 29—Luke 18:18-42.

### PRIMARY SUNDAY SCHOOL LESSONS

July 7—How Moses Was Saved. Ex. 2:1-10.  
 July 14—The Burning Bush. Ex. 3:1-14.  
 July 21—Moses and Pharaoh. Ex. 7:1-25.  
 July 28—Three Egyptian Plagues. Ex. 8:1-32.  
 Aug. 4—The Passover Night. Ex. 12:1-36.  
 Aug. 11—Crossing the Red Sea. Ex. 14:5-31.  
 Aug. 18—God Provides Food. Ex. 16:1-31.  
 Aug. 25—The Ten Commandments. Ex. 20:1-23.  
 Sept. The Golden Calf. Ex. 32:1-24.  
 Sept. 8—The Ten Spies. Num. 13:17-33.  
 Sept. 15—Joshua and Caleb. Num.

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14:1-39.

Sept. 22—The Brazen Serpent. Num. 21:1-9.

Sept. 29—Knowing and Obeying. Deut. 6:1-15.

# BIBLE MONITOR

Vol. XXIV

September 15, 1946

No. 18

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## RELATIONS

"(Ye) have put on the new man, which is renewed in knowledge after the image of him that created him; where there is neither Greek nor Jew, circumcision, barbarian, Scythian, bond nor free; but Christ is all, and in all. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering." (Col. 3: 10-12.

At first we must realize that he is talking to a people who have put on the new man Christ Jesus. We have a different aim in this life, a new creature, old things have passed away; and our thoughts, our words, our actions, our striving will be for a different purpose. We have been renewed in knowledge, enlighten-

ed above the beggarly elements of the world.

We no longer strive to fit in the general arrangement of conditions that surround us for we are free from the yoke of sin. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God—not seeking mine own profit but the profit of many, that they may be saved." (I Cor. 10:31-33.) Our aim is to worship, praise, and please our Heavenly Father; and to strive for the salvation of the souls of our fellowmen.

"Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus." (Phil. 2: 4-5.) This was the aim of our Savior not to be concerned for his own welfare but for the welfare of every-



body. Referring to our text in the beginning, there is neither Greek nor Jew, the two classes in which the Jews considered all nationalities. Christ was confronted with this problem when he was here on earth, there were Jews, Gentiles, Scribes, Pharisees, Publicans, Sinners, Samaritans, Priests and Levites. Christ associated with, taught, healed and even ate with any of them as the opportunity afforded always trying to teach the will of God regardless of who was listening; however he was careful never to be contaminated with their sins and misunderstandings.

How about us today who are trying to be followers of Christ? We find men who despise and speak evil of other races, nations and creeds regardless of their individual weakness or mistake, but just because they are part of a group different from us. I wonder if Christ would not declare a woe unto those having this spirit as being sensual and devilish. "Let no man seek his own, but every man another's wealth." I Cor. 10:24. "Charity vaunteth not itself, is not puffed up

—seeketh not her own.' I Cor. 13:4-5.

Are we showing any bet-spirit than the heathens by taking advantage of the weak, the conquered, the ignorant and the underprivileged? Are we teaching them the gospel and spirit of Christ? Or are we striving for territorial, or material and political advantage?

"Servants, be obedient to them that are your masters according to the flesh, with fear and trembling in singleness of your heart, as unto Christ; not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free." Eph. 6:5-8. In our nation and our own community we find men joining unions and organizations, that with force they may take advantage and get what they want. They say, "to protect their own rights." Is either of these purposes following the scripture we just quoted.

If our labors are for any other purpose then; a pure heart as unto Christ doing service as unto the Lord and not unto men, can we expect an extra blessing from the Lord?

I fear that even in the church sometimes we serve as menpleasers, with eye-service; actually "do as other do." God has blessed us with religious freedom, health, minds to learn what his word teaches, and countless other things we might enumerate. With what motive, and how great zeal and effort are we worshipping and trying to please him? How strong a light am I to my fellowman?

I have received word that our former editor; Elder L. W. Beery, whose health has not been so good, is confined to his bed. He has requested an interest in our prayers.

May we appeal to the Great Physician that our brother may be strengthened to labor many more years for God and his Kingdom.

A number of subscriptions have expired so please renew at once, that you may

be on the new mailing list.

Will any one whose address, on the label of the Monitor, is incorrect let me know at once. If you should be receiving the Monitor and for some reason are not, drop me a card.

When you change address please drop me a card as otherwise we must straighten it out with the postal authorities.

Monitor Agents have you done your best in the last year? How many new subscriptions have you obtained? Have you failed to renew any of the old subscribers?

## CHRISTIAN LOVE

Paul R. Myers

The word Love is used many, many times in the Bible, both as a noun and as a verb. It is absolutely essential to a Christian life. Without love, we cannot properly worship God, we can not properly labor as Brethren, and we can not win lost souls to Christ.

First, we have the great

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example of God. He "so loved us" that He gave His only begotten Son that through him we might be saved. It required so great a love on the part of God, that God gave His one and only Son. Parents can not even think in terms of that love which God had for the sinner. There is no term to define the volume or amount of love extended. The word "so" does not give us full comprehension of the vastness of God's love, yet it does give us to understand

that He loved us to that point that he offered His only Son as the only means whereby we must be saved.

Second, Christ loved us while we were yet sinners. He loved us to the extent that he laid down his life for us. Man did not cause him to do this, neither did man take His life. Jesus himself said, "Therefore doth my Father love me, because I lay down my life that I might take it again." Jno. 10:17. Also, the following verse of that same chapter says, "No man taketh it from me, but I lay it down of myself. I have power to lay it down and have power to take it again. This commandment have I received of my Father." Here we see the love on both God's and Christ's part, that we who were sinners might have a way whereby we could be freed of sin. Certainly wonderful examples of love.

When we accept Jesus, we accept of the love of God. We become an heir and joint heir with Jesus. We must take immediate steps to absorb that love, manifest it, show it, live it and above all, mean it. God is love. We see that motto



many times. Since he is love we must be full of love to be in full fellowship with Him. We definitely owe to God our full and deepest love. How do we show this love to Him?

There are many many ways, but I will relate only a few here. We must love Jesus. If we do not love Him, we can not love God. The trinity are as one. There is no discord. Therefore, we must love Jesus or we can not love God. We can show our love to Jesus by keeping His commandments, Jno. 14:21. If we are disobedient, certainly we do not love Him. It is necessary that we observe His commandments, that we are faithful to Him and that we live in our lives what he teaches us in His word.

Another way, is our love one for another. If we do not love one another, we do not love Him. How can we love God whom we have not seen if we do not love our brother whom we have seen? There are many ways to extend our love to our brethren and sisters. Here are a few. Bear ye one another's burdens. Pray for one another. Greet one another with an Holy Kiss. Re-

joice and weep together. Worship together. Say kind and helpful things to one another. Serve one another. Commune together. There are many more. All are taught in God's word. While we are loving one another by these different acts, we are loving and serving God. If we fail to so work together, we are failing to please God.

I we do not love each other, we do not love God. That is Bible. If we do not serve one another, we can not serve God. That, also, is Bible. There is something in Christian living that many people fail to grasp. There should be such closeness between those of like faith that nothing ever could come between one another. That something is Christian love. No church body can possibly please God if there is not that love and unity within it. We should have so great a love that we would be willing to lay down our life for our brother. We need more Christian love today.

Is love to be exercised only to those within the church? No, indeed. We are taught to love our enemies. We are to love

our neighbors. We are to love those outside the church. Not love their deeds, but their soul. If we do not love them, we surely will never become interested enough in them to win them to Christ. Christ set that example, in that while we were yet sinners, He died for us. Let us cultivate within our hearts and minds the noble characteristic of love. Once we have a goodly portion of it, we will not be so liable to find fault with the church, with each other and even with God's will. Those we love, we would do anything for. Let us as Christians love one another so much that we leave no room in our hearts for other things and then we will be able to influence those on the outside that may be out because of the lack of that love.

The world, with all its carnality can not offer love. Not Christian love. The only true love can be in and through Christ. The church is a Christian organization and love must emanate from it because Christ is the head and He is a true example of love. Where there is no love in the church, there is no Light.

Let us love one another more and more, let us love Him more and let us love our church more. Love her to the extent that we will be obedient to her teachings, her government, and her doctrine. The we will be spreading the love of Christ and through that means, will be in a better position to influence sinners to repent and accept the plan of salvation.

Greentown, Ohio.

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SELF

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Melvin C. Roesch.

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Each and every one of us has a great deal to do with the individual that we call self, and none of us is better acquainted with any other person. I think that the apostle Paul realized this when he wrote the 28th verse of I Cor. 11, "But let a man examine himself," and because we have self knowledge there is no other that can perform this task here on earth.

But just how well we carry out this command is what we want to dwell upon for a little time. There is an old proverb, "We judge

ourselves by the good we would like to do, but others by the bad that they do," now we wonder if this isn't just about too true concerning us as individuals.

Let us stop and think for a moment of how many good things that confront us day after day that we live, and then again let us stop and consider just how many of those good things that we thought about were actually carried out in deed; after checking up, do we not find that a very small per cent of them are fulfilled.

(I John 3:18) "My little children, let us not love in word, neither in tongue: but in deed and in truth." Again just stop and think, how many times have I made the resolution that I would go visit some sick person, or have I not resolved to watch my tongue a little better and not use profanity or vulgar words, or have I not resolved to read my Bible more? Yes and many other things that arise from day to day that we find ourselves coming short in regarding our spiritual welfare. Now a good thing for us, when such circumstances arise is to resolve to do better. But then

just check up a little, what do we do when we slip again? It is easy to excuse ourselves isn't it? We can see every excuse and reason that we didn't intend to do so, and how plausible we can make it look to ourselves.

Someone will say, Paul only meant this command for communion service. True indeed it is used in that connection and necessary too, but is it not needed in every day walks of life? We have temptations in front of us every day, and I am quite sure that this is one thing that should not be put off until once or twice a year, especially we should examine ourselves before we pray. The Psalmist says, "If I regard iniquity in my heart the Lord will not hear me." Certainly if we wish our prayers answered there is one way to help the Lord answer them.

I think that if we stop and reason the thing out we will find this true, that we are just as good at making excuses, as the people were almost two thousand years ago, and just as self righteous as they were back there. Also many other items that we find the Lord



condemning back there when we really truly look at ourselves in the light of the Gospel, do we come short?

The Apostle Paul in Rom. 2:21-24 brings some thoughts to our minds concerning this fact, and starts out in the 21st verse, "Thou therefore which teachest another, teachest thou not thyself."

True indeed we have numerous scriptures regarding the working of the Church and its jurisdiction over the members in keeping order, and we are not trying to do away with it; we believe in it with all our hearts, and we want to uphold that doctrine. But the church is made up of individuals, and if we watch our steps in line with the Gospel we won't have much trouble with the Church.

In I Tim. 3:15 "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God, the pillar and ground of the truth."

Paul was very much concerned about himself, as in Acts 24:16, "And herein do I exercise myself, to have always a conscience void of offence toward God, and to-

ward men." I am quite sure that if we used as much energy as Paul did in trying to keep ourselves true and pure, that we would have a greater influence in the ranks of Christianity today.

Wauseon, Ohio.

### GOD LOOKS ON THE HEART

Wm. H. Kinney

This subject is one of importance and we should study it to get the meaning and understanding from it.

Because God said that he looked on the heart does not mean that we do not need to wear the plain dress or that we could do many other things and be right in our heart. So we should teach and live the way to be pure and have a heart that is fit for God to look upon.

For us to try to get the members to think that whatever they do is all right—for God looks on the heart—is the wrong kind of teaching.

We have heard some say that the clothes did not make the Christian, but if we follow that we can dress any way and it will be all right, for God looks on the

heart and He knows our thoughts. But that does not make it right for us to follow the fashions of the world; for when we do that we are going against God's teaching. "Abstain from all appearances of evil," I Thess. 5:22. How are we going to obey this if we do and dress as the world does, for God looking on the heart will not change disobedience to obedience.

We would rather have the devil to lead us than to take the teaching of our blessed Lord? When we know that God knows the whole heart, that should make us stronger; as we try to quench the fiery darts of the devil. God will never leave us or forsake us as long as we trust in Him and are willing to be led by Him.

In I Peter 3:3-4 we find that he said, "whose adorning let it not be that outward adorning of plaiting the hair, and wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

If we keep all fashionable

things off of our bodies; the heart is more likely to be pure, for where our treasure is there will our hearts be also. The clothes do not make the Christian—the Christian makes the clothes—and if we put all our trust in the Lord then we will be glad and willing to wear the plain dress. We are too willing to justify ourselves by saying God looks on the heart, and try to look like the world in our appearance.

When we do that we are just like Jonah, trying to hide from the Lord and he got into trouble, and we will too if we are not more willing to follow the Lord's teaching. I am afraid if we are not more willing to abstain from all appearance of evil and walk in the right way the Lord will say, "I never knew you." When he said "all" he meant all. Matt. 10:38, Jesus said: "And he that taketh not his cross, and followeth after me, is not worthy of me." When we are ashamed of the plain dress, that is our cross and then we should go to the Lord in prayer for His help.

He looks on the heart and He knows that we are

ashamed of Him. He says if we are ashamed of Him that He will be ashamed of us before the Holy Angel. So how say some that the clothes does not make a difference and still try to make the world think that we are followers of Christ and ashamed to let our light shine.

I hope and pray that the church does get rid of all the Jonahs so we will not be trying to hide from God, for when God looks on the heart He knows that we have a proud heart; when we lust after the things of the world.

We know that God told Samuel that He looked on the heart when he was to anoint a king and Samuel looked on the outward appearance; on his height, at his stature, it was not his plain clothes. I Sam. 6:7.

How dare some to say God looks on the heart and yet try to make themselves think that they are alright in the sight of God, if they do wear fine clothes, or if the sisters prayer coverings do not cover their heads. God looks on the hair but He did not say that they are justified.

Neither can we be true to

our Lord by trying to serve two masters. God tells us that cannot be done; when we go against God's teaching we are just asking the devil to come into our lives and we cease trying to have a pure church. We know that God will be with us if we are with him, as David told Solomon in I Chron. 28:9, "And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.

Now let us not just comfort ourselves by saying the Lord looks on the heart. Let us seek Him while He can be found and not be ashamed to follow Him in His teachings, not be a Jonah. Be bold and let the world know where we stand, not be a stumbling block by saying the Lord looks on the heart just because we do not want to wear the plain dress.

Now I hope that we all will be more willing to first, seek the Kingdom of God



and His righteousness.  
Dallas Center, Iowa.

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## NEWS ITEMS

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### CORRECTION

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Bro. Melvin Roesch of Wauseon, Ohio, will conduct the Harvest meeting at Goshen, Ind., on September 15th and not Bro. Kreider. Sarah E. Yontz, Cor.

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### NOTICE

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Swallow Falls congregation is looking forward to a series of meetings beginning September 29, and ending with a Lovefeast October 5.

Bro. James Keggereis of Bethel congregation is to be the evangelist. Come and hear him, he will have something good to tell us. We will appreciate the presence of all the brethren and sisters that can be with us at our Lovefeast.

There will also be an all day meeting Sunday, October 6. The prayers of the faithful will be appreciated in behalf of the success of the meetings and for our little congregation at this place.

Ruth M. Snyder, Cor.

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### NOTICE

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The Pleasant Ridge congregation has changed the date of their Lovefeast. It will be an all-day meeting September 21st.

## LOVEFEAST DATES

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Pleasant Ridge, Ohio, Sept. 21.  
Fostoria, Ohio, Sept. 28.  
Swallow Falls, Md., Oct. 5.  
Plevna, Ind., Oct. 5.

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## FOSTORIA MISSION

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The Lord willing, we expect to hold a series of meetings at this place, beginning September 15th, and continuing two weeks, with Elder W. A. Taylor, evangelist.

Services for lovefeast beginning at 2:30 on September 28th. An invitation is extended and we plead an interest in your prayers in behalf of these meetings that souls will be brought into the kingdom and the faith strengthened.

Ada Whitman,  
West Millgrove, Ohio.

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## DALLAS CENTER, IOWA

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We have had many reasons to rejoice through this summer. Yet in the midst of gladness there are things which make our hearts sad.

On Easter, as our minds were centered on our Lord's resurrection He seemed near unto us, one dear soul decided to give up the old life and to start a new life in Christ, and was baptized that afternoon. This was a happy day for us, making the resurrection seem even more real.

Then we did enjoy having conference here so very much. Many in the community told us how they enjoyed the sermons. They said they also enjoyed having the visitors stay with them.

On August 17th three elders were here for business meeting while two others met here, then went on to California. Bro. W. S. Reed and Bro. Orville Royer were installed into the eldership. Bro. Reed is our presiding elder. There were nine members received by letter. We are glad for those who have moved into our midst.

With five ministers present we received some good messages; on Saturday evening, Sunday morning, afternoon, and evening. There were messages on "Prayer," "The Holy Spirit," "A Good Soldier," and "The Importance of Living a Surrendered Life." It seemed good to have these brethren with us. We are encouraged to go forth in the Maser's service.

On Thursday, August 22nd, Bro. Millard Haldeman was with us and gave us a message on "The Door." We enter in through Christ our Saviour into the sheep fold. He remained with us over Sunday and gave us two more good messages. The one was taken from Revelation on the different messages to the churches. Only two of the churches had nothing against them. The question was asked, "What record does Christ have of our church, and of us as individuals?" "Would He have somewhat against us?" The evening message was on Heaven and the plan of salvation. We have joy in our hearts when we obey God, but when we start to drift we lose that joy. Our time, talents, and all, should be centered more on the eternal and spiritual things which are lasting. These were some of the thoughts given.

We decided to have our revival meetings start Sept 29th with Bro-

Hostetler as evangelist. The meetings will close with a love feast followed by our District meeting. We trust that all will come who can and make this a real spiritual feast for each one. We trust also that souls will be added to the fold.

Ethel Beck, Cor.

## OBITUARIES

### MRS. NETTIE B. DELLENBERGER

Mrs. Nettie B. Dellenberger, the daughter of Celesta and Samuel Feller, was born May 29, 1873 at Cairo, Ohio. She died August 14, 1946 at the age of 73 years, 2 months and 16 days.

On December 5, 1900 she was united in marriage to Albertus Dellenberger. To this union was born two children, a daughter, Ruth and a son, Jack. The latter preceded her in death 21 years ago.

In July, 1926, she united with the Dunkard Brethren church and to those vows has remained faithful.

She leaves to mourn her passing her beloved husband; her daughter, Mrs. Albert Brewster, Jr.; two grandchildren, Albert J. Brewster III, and Linda Ruth Brewster; and two sisters, Mrs. Mary Griffin and Mrs. Myrtle Robenstine both of Akron, Ohio.

The funeral services were conducted Friday, August 16th, at her home by Elders Theodore Myers and Howard Surbey.

### Assurance

Tell me not, in mournful numbers,  
Life is but an empty dream;

For the soul is dead that slumbers,  
And things are not what they  
seem.

Life is real! Life is earnest!  
And the grave is not its goal;  
Dust thou art, to dust returnest,  
Was not spoken of he soul!

Not enjoyment, and not sorrow,  
Is our destined end and way,  
But to act, that each tomorrow  
Find us further than today.

Lives of true men all remind us  
We can make our lives sublime,  
And, departing, leave behind us  
Foot-prints on the sands of time.

Foot-prints which perhaps another  
Sailing o'er life's solemn main,  
A forelorn and ship-wrecked  
brother,  
Seeing shall take heart again.

Let us, then, be up and doing,  
With a heart for any fate,  
Still achieving, still pursuing,  
Learn to labor and to wait.

### EFFIE ELIMINA KINDER

Effie Elimina Ward, daughter of Noah and Mary Elizabeth Ward, was born on January 25, 1877, in Ringgold county, Iowa; and departed this life at Bethany, Mo., August 3, 1946 at the age of 69 years, 6 months and 9 days.

She moved to Kansas with her parents at the age of 5 years, after which they returned to Iowa where she spent the remainder of her girlhood with her Grandmother Pottoroff. At the age of 15 she became a member of the Missionary Baptist church, later affiliating herself with the Church of The Brethren. In 1940 she became a

member of the Dunkard Brethren church, at Cloverleaf, in which faith she remained faithful to the end.

On November 26, 1895, she was united in marriage to Marion Kinder. To this union 14 children were born. Six of which preceded her in death.

Those left to mourn their loss are: her husband and faithful companion, Marion Kinder; eight children; Amos of Grand Junction, Colo.; Delaney of Las Animas, Colo.; George of Lamar, Colo.; Opal Chesterman and Esther Root of McClave, Colo.; Hazel Barbee and Raymond of Las Animas, Colo; and John of Wiley, Colo.; 27 grandchildren; one great granddaughter, eight sisters and four brothers. Her parents and one brother having preceded her in death.

Funeral services were conducted from the Cloverleaf Dunkard Brethren church, with Bro. H. I. Jarboe in charge.

We miss her in the place of prayer,  
And by the hearth-fires' light;  
We pause beside her door to hear  
Once more her sweet "Good-night!"

There seems a shadow on the  
Day,  
Her smile no longer cheers;  
A dimness on the stars of night,  
Like eyes that look through tears.

Alone unto our Father's will  
One thought hath reconciled;  
That He whose love exceedeth ours  
Hath taken home His child.

Fold her, O Father! in Thine arms,  
And let her henceforth be  
A messenger of love between  
Our human hearts and Thee.

Rozella Kasza,  
McClave, Colo.



## FEETWASHING, AN ORDINANCE OF THE CHURCH

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Hoping to induce the reader with candor and a desire for truth to search the scriptures carefully on this subject, and weigh with impartial judgment the arguments we have here presented.

Our first argument to prove that feet washing is an ordinance to be observed in the church of Christ as a religious service is founded on the fact that it is commanded by our Lord Jesus Christ in John 13:12-15. "So after he had washed their feet and had taken his garments and had sat down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord, and ye say well, for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet, for I have given you an example that ye should do as I have done to you."

Here in the example and the command of our Savior we have one of the plainest and most positive institutions found in the gospel. Baptism is not given with

any more force or power than there is in the command to wash feet. Both have the example and the command of the Savior to establish them in the church. Christ having all power in heaven and in earth given into his hands, is the highest authority the church can have on any subject, and his sovereign power over all things to the church gives him the right to command and makes it the positive duty of the children of God to obey all his commands, for he is the author of their salvation, and the source of all their happiness. He is their Lord and Master, and when he gives his commands by precept and example, as he did in feet washing and baptism and the Lord's supper, the way of obedience is as plain as it can be made.

In connection with this argument we wish to make a few observations in reference to the commands of the gospel, that we may more fully understand the true grounds of Christian obedience. Christ is the power of God to us. He has purchased our pardon; all the merit is in him, and he of his own free grace bestows

his unmerited blessings on the children of God. So when we obey his command it is not because there is power in it, but because there is power in Christ who gave it. And through his spirit he gives all the blessings he designed when he gave the command, and when we obey the command of feet washing, or any other, we look beyond all human agency up to the divine power in Christ from whence all our blessings come. But he has appointed the commands, and through them we come to him. They are means he has appointed to lead us to the fountain from which flows the bread and water of life.

Another point in regard to the commands of God we wish to note is that we accept the command of feet washing and all others because the wisdom of God has appointed them. Although we may not have wisdom to understand all about them, neither the reason why they were appointed nor all the object or purpose God designed in them, yet Christ is the wisdom of God to us on that as well as all other subjects.

We are sure he in his infinite wisdom comprehends it all, and if we in our weakness fail to understand all about the commands of God, we put our trust in him who gave the command, because he is the wisdom of God to us. Thus we would give up our own wisdom and the wisdom of the world and seek that wisdom which is from above; and as the wisdom from above led Christ and his apostles to obey these commands, let us seek the same wisdom, that it may lead us in the same way.

Our second argument to prove feet washing an ordinance of the church is drawn from the fact that Christ, who gave the command, is the author and finisher of our faith on that as well as all other subjects. This truth Paul gives very clearly in his letter to the Hebrews, when he says the Christian shall run the race set before him, "looking unto Jesus the author and finisher of our faith." Heb. 12:2. Here we learn the important truth that Jesus is the author of our faith, and that he is also the finisher of it—not that he is the author of a part of it and some one else finishes it

to suit himself.

The first point of interest which we wish to note in this argument is that if Christ is the author and finisher of our faith he would make the faith of all men the same. And further, so far as Christ and his word are concerned he does make the faith of all alike. We hope the reader will not be startled at this position, for we think it will be accepted by every impartial reader when we are done. We can not admit it to be true that Christ makes one kind of faith for one man and another kind of faith for another. He does not make one an Armenian and another a Calvinist. He does not make one to believe and obey all the commands and another to set them aside and not obey them. These differences come from some other source, not from Christ and his word.

To get this matter fully before the mind, let us see how Christ is the author and finisher of our faith on the subject of feet washing. If we begin with Christ on the subject of feet washing, and stop with him, he would be the author and finisher of our faith; if we believe

all he said and did on that subject, no more and no less, surely our faith would be the same. Now let us hear Christ on the subject of feet washing, and see if he does not make one faith for us all. John 13:4-12, "He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean. So after he had washed their feet, and had



taken his garments, and was set down again, he said unto them, Know ye what I have done to you?"

Here, dear reader, the gospel tells us just what Jesus did, and how he did it, and what he said. Now, as to the matter of that faith which Jesus Christ is the author of, I believe all he did and said on the subject. So do you. We all believe it just the way it is in the Book. So far as we have read from Jesus on the subject of feet washing, there is not a particle of difference in our faith. And there can not be, for he gives no more nor less than is in his word, and we can not believe more nor less on his authority, for neither of us is willing to believe anything ought to be added or taken away from what Jesus did and said on that subject. And we all accept it just as Jesus gave it. Then do you not see, so far as Jesus is the author of our faith, he makes us all one?

Now let Jesus be the finisher of our faith, and then see whether he has made any difference. In the beginning of this article read John 13:12-15 or turn to the scripture and read it.

Now we have what Jesus said, as well as what he did. When he is the author and finisher of our faith, he makes it in all of us just like the word, just like the 13th of John, and there is no difference in our faith so far as Jesus and his word are the author and finisher of it.

If we differ, our difference must come from some other source beside Jesus and his word. But if we begin where Jesus begins, and quit where he stops on the subject of feet washing, our faith will be the same; and if we practice according to that faith, our practice will be just like Jesus said and did; and if we do not put into practice the faith that Jesus gives, it will do us no good to believe it, for faith without works is dead.

Notwithstanding we all believe just what Christ said and did, yet we differ very much in our practice; and the point we wish to notice here is where that difference comes from, and what makes it. One difference comes this way: some man says this is an ancient custom and belongs to the entertainment of travelers or strangers, and should be

practiced in the family at our homes. We know this is only his opinion, for Jesus never said anything about ancient custom, or lodging strangers, or anybody else; neither did he say anything about washing feet in your family at home. All that is only the opinion of man. Jesus is not the author of that. He can not be, for he said nothing about it. Faith takes just what Jesus said and did, no more and no less.

Opinion may take a great many things that Jesus never gave, either by precept or example. There is a great difference between faith and opinion. Faith is founded on God's word; opinion is founded on human inference, or it may only be imagination. While we agree in our faith in God's word, doing the things that are set forth by the precept and example of our Savior, another will practice according to his opinion, doing what he finds in ancient custom, or it may be something else neither like the ancient custom nor the precept of the Savior. Another difference comes up in this way: Some learned men may say that Jesus did not intend his disciples

should wash one another's feet; he only wanted to teach them humility, and never intended they should follow his precept. While his faith in God's word is just like mine, he forms this opinion; he goes by his opinion; I go by my faith in the precept and example of Jesus. So you can see while we both believe God's word and believe it just as Jesus gave it, yet we are differing widely; his faith in the precept and example of Jesus is dead, for it has no works, because faith without works is dead. His opinion is not dead, for his works are according to his opinion; it governs his actions. Then, if Jesus is the author and finisher of our faith on the subject of feet washing, and we practice according to the faith he has given in his word, our practice will all be like the pattern from heaven. But if every one forms opinions of his own, then goes by his opinions, we will find some washing feet one way and some another, and some not at all, because every one is going by his opinion.

As this is a general argument applying to all the commands of God, we wish

to illustrate it more fully. Take the case of Naaman, in II Kings 5:10, "And Elisha sent a messenger unto him saying, Go and wash in Jordan seven times and thy flesh shall come again to thee, and thou shalt be clean. But Naaman was wroth, and said, Are not Abana and Parphar, rivers of Damascus better than all the waters of Israel? May I not wash in them and be clean?"

Here was faith in God's word pointing Naaman down to the river of Jordan, while his opinion would point him to the rivers of Damascus. Now faith could lead him to no river in the world except Jordan, while his opinion might lead him to the Parphar, or any other river his prejudice or imagination would prefer. God was the author of the faith, but Naaman was the author of the opinion.

Again, take the case of Saul in I Sam. 15 to show the difference between faith in God's word and man's opinion. Here God sent Saul and told him to utterly destroy the Amalekites, both man and beast. But we see in the ninth verse, "Saul and the people saved

Agag and the best of the sheep, and the oxen, and of the fatlings, and of the lambs and all that was good, and would not utterly destroy them." When the Profit of the Lord met him, Saul, said, I have performed the command of the Lord."

And Samuel said, "What meanest, then, this bleating of the sheep in mine ears, and the lowing of the oxen, which I hear?" V. 22. And Samuel said, "Hath the Lord as great delight in burnt offerings and sacrifices as obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to harken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord he hath also rejected thee from being king." Now we would have you note that faith would lead Saul to do just what God commanded him. But his opinion would lead him to do something else to reserve Agag and the best of the flock to make an offering in Gilgal. And because Saul followed his own opinion instead of the command of God, the Lord re-



jected him from being king over Israel.

Though opinion may not always be as bad as the case of Saul, or as dangerous as that of Naaman, yet opinion is the cause of our difference on feet washing, and in fact nearly all the difference in the religious world is caused by it. Naaman did not need opinion; he only needed faith; by it he was safe without opinion. Saul, too, only needed faith; he had no need of any opinion. Saul, too, only needed faith; he had no need for any opinion, all it could do would be to lead him wrong; faith only would lead him right. So it is with us when God commands. We need faith to lead us into obedience. It is better than sacrifice. We do not need opinion. It might lead us wrong like it did Saul. Faith in God's word can not lead us wrong. It could not lead Naaman wrong; neither Saul, nor any other man. The only danger is in following our opinion instead of what God hath said.

Compiled from "Doctrine of the Brethren Defended" by R. H. Miller (Ed.)

### 'Twas A SHEEP

'Twas a sheep, not a lamb, that  
went astray  
In the parable Jesus told;  
'Twas a grown up sheep that  
wandered away  
From the ninety-and nine in the  
fold.  
And out on the hill-tops and out in  
the cold,  
'Twas a sheep that the Good  
Shepherd sought,  
And back to the flock, and back to  
the fold,  
'Twas a sheep that the Good  
Shepherd brought  
Now, why should the sheep be  
so carefully fed,  
And cared for still today?  
Because there is danger if they go  
wrong  
They will lead the lambs astray,  
For the lambs will follow the sheep,  
you know,  
Wherever they wander, where-  
ever they go.  
If the sheep go wrong, it will not  
be long,  
Till the lambs are as wrong as  
they;  
So, still with the sheep we must  
earnestly plead  
For the sake of the lambs today.  
If the lambs are lost, what a  
terrible cost,  
Some sheep will have to pay  
Author Unknown.  
Selected by John Carpenter.

When a man has not a  
good reason for doing a  
thing, he has one good rea-  
son for letting it alone.—  
Scott.

## THE TESTIMONY OF JOSEPHUS AGAINST WAR

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(The following are extracts from the warnings given to the Jews by Joseph during the siege by the Romans in A. D. 70. He warned the Jews that they never in the past, nor at this time gained anything by war, or by resisting their enemies with carnal weapons.)

"O miserable creatures! Are you so unmindful of those that used to assist you, that you will fight by your weapons, and by your hands against the Romans? When did we ever conquer any other nation by such means? And when was it that God, who is the Creator of the Jewish people, did not avenge them when they had been injured? . . . .

What did Abraham our progenitor then do? Did he defend himself from this injurious person (Pharoah, Gen. 12:15) by war, although he had 318 captains under him, and an immense army under each of them?

Shall I say nothing, or shall I mention the removal of our fathers into Egypt, who, when they were used

tyrannically, and were fallen under the power of foreign kings for 400 years together, and might have defended themselves by war and by fighting, did yet do nothing but commit themselves to God? . . . .

It was God who then became our general, and accomplished these great things for our fathers, and this because they did not meddle with war and fighting, but committed it to Him to judge about their affairs. . . . .

And to speak in general, we can produce no example wherein our fathers got any success by war, or failed of success when, without war, they committed themselves to God. . . .

Thus it appears that arms were never gives to our nation; but that we are always given up to be fought against, and to be taken; for I suppose that such as inhabit this holy place ought to commit the disposal of all things to God. . . .

How much more impious are you. . . . You have not avoided so much as those sins which are usually done in secret; I mean thefts, and treacherous plots against men, and adulteries. You

are quarreling about rapines and murders and invent strange ways of wickedness. Nay, the temple itself is become the receptacle of all, and this divine place is polluted by the hands of those of our own country. . . .

Wherefore, had He judged that our nation was worthy of freedom, or the Romans of punishment, He had immediately inflicted punishment upon the Romans. . . .

Do you persuade yourselves that God will abide with you in your iniquities, who sees all secret things and hears what is kept most private? . . .

O hardhearted wretches as you are! cast away all your arms, and take pity of your country already going to ruin; return from your wicked ways.—Wars of the Jews, Chap. V, pp 818-820.  
—Selected.

### SOME THINGS THAT WILL HURT YOUR SOUL

The ascendancy of the physical over the spiritual.

Too much frivolity.

Discouragement.

Living in the neighborhood of questionable things.

Worry.

Trickery in business

relations.

Exaggeration.

Reading that which does not feed the soul.

Infrequent and short players.

Living at a high pitch emotionally.

Taking yourself too seriously.

Thoughtless conversation.

Thinking of your injuries too much.

Unkind criticism of others.

Secret moral irregularities.

Careless relations with the opposite sex.

Failure to build habits of piety.

Indolence, irritation, and irreverence.

Exciting rivalry in play or reward.

Neglect of Bible reading.

Failure to witness for Christ.

Love of money.

Telling smutty stories.

Intemperance in your affections.

Familiarity with worldlings.

Loose imaginations.

Overcaution about what others think.

—Selected.



## MY DEBT

Though no man loves me, I am in a love-debt to all men; but Christ loves me with a love greater than the love of all the world, and all the world is His and He bids me join Him in His love of all the world. Ah, but this is a blessed way of paying the endless debt I owe to Christ! Read Romans 13.

## SENTENCE SERMONS

He that shows mercy towards others shall escape judgment and receive mercy. Thus mercy may prevail and glory over judgment. James 2:13.

If ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. Jas. 2:9.

If we wish to gain contentment, we might try such rules as these:

1. Allow thyself to complain of nothing, not even the weather.

2. Never picture thyself to thyself under any circumstances in which thou art not.

3. Never compare thine own lot with that of an-

other.

4. Never allow thyself to dwell on the wish that this or that had been, or were, otherwise than it was or is. God Almighty loves thee better and more wisely than thou dost thyself.

5. Never dwell on the morrow. Remember that it is God's, not thine. The heaviest part of sorrow often is the look forward to it. "The Lord will provide."

It is better to stumble toward a better life than not take any step at all.

The greatest thing a man can do for his Heavenly Father is to be kind to some of His other children.

He that wrongs his friend, wrongs himself more—Tennyson.

Nature ever faithful is to such as trust her faithfulness.—Wadsworth.

Reign thou in hell, thy kingdom; let me serve in heaven, God ever blest.—Milton.

Whate'er events betide,  
Thy will they all perform;  
Safe in Thy breast my head I hide,  
Nor fear the coming storm.

We think our fathers fools,  
 So wise we grow;  
 Our wiser sons, no doubt,  
 Will think us so.

—Pope.

### ADULT SUNDAY SCHOOL LESSONS

- Oct. 6—Luke 19:1-28.  
 Oct. 13—Luke 19:29-48.  
 Oct. 20—Luke 20:1-26.  
 Oct. 27—Luke 20:27-47.  
 Nov. 3—Luke 21:1-38.  
 Nov. 10—Luke 22:1-30.  
 Nov. 17—Luke 22:31-71.  
 Nov. 24—Deut. 8:1-20; Psa. 50:23.  
 Dec. 1—Luke 23:1-31.  
 Dec. 8—Luke 23:32-56.  
 Dec. 15—Luke 24:1-35.  
 Dec. 22—Luke 2:1-20.  
 Dec. 29—Luke 24:36-53.

### PRIMARY SUNDAY SCHOOL LESSONS

- Oct. 6—The Death of Moses. Deut.  
 34:1-12.  
 Oct. 13—Joshua the New Leader.  
 Josh. 1:1-18.  
 Oct. 20—Crossing the Jordan. Josh.  
 3:1-17.  
 Oct. 27—The Capture of Jericho.  
 Josh. 6:1-21.  
 Nov. 3—Achan's Sin. Josh. 7:1-26.  
 Nov. 10—The Sun Obeys Joshua.  
 Josh. 10:1-27.  
 Nov. 17—Good Resolutions. Josh.  
 24:13-28.  
 Nov. 24—Thanksgiving. Psa. 103:  
 1-22.  
 Dec. 1—Gideon's Call. Judg. 6:  
 11-40.  
 Dec. 8—Trumpets and Lamps.  
 Judg. 7:1-25.  
 Dec. 15—Samson's Strength. Judg.

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16:21-31.

- Dec. 22—Birth of Jesus. Matt. 2:  
 1-12.  
 Dec. 29—Ruth and Naomi. Ruth  
 1:1-22.

# BIBLE MONITOR

Vol. XXIV

October 1, 1946

No. 19

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## HARVEST

The gathering together of the fruits of the earth at the end of the growing season or may also mean the reward for labor or operations. Actually however it all depends on the fruits of the earth, for other labor and its products would not continue long if it were not for food. The ability to produce and in fact the need of all other products would soon cease if the food supply stopped.

We are passing through a period when the sins and misunderstandings of man has caused a shortage of fruits of the earth at many places. Worse than that the destructive power that man has accumulated—has used and is using—has destroyed the ability of the earth at many places to produce a harvest. As a

result multitudes have starved and are suffering for the lack of food.

"Fear not, O land; be glad and rejoice: for the Lord will do great things. Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength. Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month. And the floors shall be full of wheat, and the fats shall overflow with wine and oil."

"The Lord will do great things, the pastures do spring, the tree beareth her fruit, God hath given you the former and the latter



rain, the floors shall be full of wheat." This part of the scripture has been bountifully proven to us in most parts of the United States this fall. God has once more fulfilled his promise to Noah, "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." Gen. 8:22.

We have been so bountifully blessed that again the storehouses are being filled and we are able to ship carloads of food to other countries where many are actually suffering for want of food.

However, let us look at the remainder of the text, "Fear not, O land; be glad and rejoice in the Lord your God." How much reverence and adoration are we giving to God? Let us notice the attitude of the prophet of old even when there was famine, "Yet I will rejoice in the Lord, I will joy in the God of my salvation." Not make merry but rejoice, be thankful and praise the Lord. This should strengthen our faith in him, and in the promises and teachings in his word. We should strive with more

zeal to obey his commandments.

Now let us look at the harvest from God's point of view and see how well he can rejoice because of the Spiritual Harvest. "But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, the harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest. Matt. 9:36-38.

I fear the Lord does not have much reason to rejoice for the faithful are too few. One of the reasons is that we are not faithful as laborers to prepare souls of men and women for reaping. "The harvest is the end of the world." Matt. 13:39. "The harvest is past, the summer is ended, and we are not saved." Jer. 8:20. Why? Because we will not yield ourselves to his commandments and ordinances. We are too much concerned about these temporal problems to be workers that we might influence, teach, and

lead souls into God's kingdom.

## THE FIRST ELECTION

Lewis B. Flohr

There was a vacancy in the Apostolate. Jesus, early in His Mediatorship, His earthly ministry, chose twelve of His disciples (followers, learners, messengers, witnesses), whom he also named Apostles, to be with him in His labors. The eleven, as proposed by Peter, proceeded to see that the vacancy caused by the defection of Judas Iscariot, the traitor, was filled. The record of this matter is best given in the words of the sacred record. (See Acts 1: 15-26.)

15. "And in these days Peter stood up in the midst of the disciples, and said, (the number of names together were about a hundred and twenty),

16. "Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

17. "For he was numbered with us, and had obtained part of this ministry.

18. "Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

19. "And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, the field of blood.

20. "For it is written in the book of Psalms, let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take.

21. "Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,

22. "Beginning from the baptism of John, unto the same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

23. "And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Mathias.

24. "And they prayed, and said, Thou, Lord, which knowest the hearts of all

**BIBLE MONITOR**

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men, show whether of these two thou hast chosen,

25. "That he may take part in this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

26. "And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles."

Peter and the other ten apostles recognized the need of a full working body of apostles, and they seem to

have had no debate on the question of qualifications of the one to be chosen to fill the vacancy. But Peter, not sensing any primacy for the twelve, let alone himself, proceeded to make the "congregation" ("the number of names together were about a hundred and twenty"), the voting body or ones to cast their lots (votes or ballots in whatever form then used) to determine the matter.

Much precious time has been consumed in discussing and debating just what way this election was conducted. Perhaps it will suffice to say that the qualifications being understood, and the need of filling the vacancy recognized, they proceeded to set forth two, Justus and Matthias, between whom the lot lay. After praying that the Lord would show them which of the two He had chosen, they proceeded with the first election, and the lot fell upon Matthias, and he was numbered with the eleven apostles.

Some criticise the holding of the election to fill the place Judas the traitor caused to be vacant, stating that after Pentecost we



have no record of Matthias, nor of his work. If that be granted as a criterion by which to judge the first election, then several of the original twelve, appointed by Jesus himself, would necessarily fall under the same condemnation. But let us just remember that the Lord showed which of the two was to fill the vacancy. I presume many elders can testify to the fact that not infrequently members, when called before the committee conducting an election to name their choice, after prayer for guidance of course, show little regard for, or grasp of knowledge of, the qualifications that have been cited as applying to the particular office to be filled.

Some Bible students go so far as to say that after Herod had killed James with the sword, that the Lord still kept the number of apostles at twelve by making Paul the twelfth. It seems to me that such conclusion is far-fetched. Though Paul had received full knowledge of the Lord Jesus and the Gospel, by revelation, he had not "companied with" those who went out and in with

the faithful ones who followed (accompanied) Jesus in his varied, vicissitudinous labors. Finally, all twelve of the apostles died, and their "lineal descendants" in the church were the Church Fathers.

Vienna, Va.

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## THE EIGHT CHRISTIAN GRACES

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Hazel Weaver

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There are eight distinct characteristics which one must have to be a Christian.

II Peter 1:1, 5-7, "To them that have obtained like precious faith with us through the righteousness of God and our Savior Jesus Christ.

"And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to Godliness brotherly kindness; and to brotherly kindness charity."

Let us consider each of these Christian characteristics separately.

First we must have faith. Faith is the basis of our

salvation. It is belief, trust and obedience. It is to reverence, love and have confidence in God. Faith demands the whole mind and the whole personality. "Faith is the substance of things hoped for, the evidence of things not seen." Heb. 11:1. We have hopes of obtaining a home in heaven with Christ. We have never seen Christ, yet we believe in him; we believe he is the Son of God. We must have faith enough to trust him in all things. Now that we have faith as the basis of our salvation there are seven more characteristics which must be added.

The first we notice is virtue or courage. By virtue we mean the common ideas of purity and justice. Justice refers to our revelations to others. It is the quality of being fair, honest and impartial in our dealings with others. Purity means to be clean, holy, free from moral defilement and adultery.

Next we are to add knowledge. How are we to obtain knowledge? John 7:17, "He that willeth to do the will of God shall know," and James 1:5, "If any of

you lack wisdom (or knowledge), let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." We must know God and the only way to know him is to search the scriptures and pray for knowledge, that we may know what his will is and to do his will. As we obey God, walk with God, have fellowship with Him in the creation of His kingdom we will learn to know Him.

Now that we have knowledge we are to add temperance. Temperance means self-control. Man should learn to be master of his own body. He should learn to control his passions and control the senses and not be a slave to them. The body is the temple of the spirit and must be kept pure, free from all the lusts of the flesh. The Christian character cannot be achieved unless it gains complete mastery of the body and makes it a servant of the spirit.

Rom. 12:1, "I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable unto God, which is your

reasonable service." Temperance means just as much as you need, no more, no less. Temperance also applies to wealth, luxury has degraded millions, and perhaps destroyed more than war. The stores are full of things which we do not need, yet we buy them just because we want them. The more some people have the more they want. Let us try to be moderate in all things.

Now we must add patience. Patience means steadfastness, holding on, not giving up, suffering pain, hardship, affliction, insult, etc., with calmness and not complaining. To get the full meaning of patience one should read the book of Job. Job is considered the most patient man who ever lived. All his friends and even his wife turned against him, yet he never gave up. Oh, if we could have the patience of Job! No one can expect to succeed unless he sticks to his job. People who are always shifting and changing do not succeed. Patience wins. Patience also implies hope. Hope has a conviction that there is a reward for the

patient and worthy toiler. Patience also implies endurance; it endures disappointments and delays with a courage that challenges admiration. When we have to wait a long time on somebody or something, do we grow impatient and grumble about it or do we wait calmly? May we strive to be more patient.

Next we are to add Godliness. Godliness implies that one has a sense of need, a dependence and thirsting for God. Psa. 42:1, "As the heart panteth after the water brooks, so panteth my soul after thee, O God." It is humility, piety, devotion. Pride is the feeling of self-sufficiency. Some people are so perfectly satisfied with themselves that they cannot grow better. They do not hunger and thirst for more of the love and grace of God. If we would seek divine truth and love and wisdom we would get it. Godliness is the desire for a closer walk with God. It is the opposite of pride. God hates even a proud look, Prov. 6:17. God does not force his presence upon us. We must want Him, desire his presence, hunger and thirst for more truth and



love, then we shall be filled. Matt. 5:6, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

To Godliness we are to add brotherly kindness. "Love your neighbor as yourself." Our relation to human beings should be that of the same family. God is the Father and we are all children of God and brothers to each other. Let us look at the parable of the good Samaritan. Luke 10: 30-37. The priest had no time to help the man in need. The Levite followed the priest; he looked at the wounded man but did not help. But the Samaritan came along and ministered to him as though he were his own brother or son. The man that was wounded was presumably a Jew.

Why did the Samaritan help the Jew when the Jews hated the Samaritans? The man that was robbed was a human being and was in need. Would we take time to help a Negro, a Jap, or a German if we found him in need of help? "Love your neighbor as yourself." When a man loves himself he protects his life, his health, his reputa-

tion, and his property; and promotes his own happiness. Would we do as much for others? If we love our neighbor as ourselves we will do the same for him.

And lastly we are to add charity—love. Read I Cor. 13. Love is very patient, very kind, love knows no jealousy; love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful, love is never glad when others go wrong. Think! Are we guilty of any of these things? I am afraid too many of us are. Love is gladdened by goodness; always slow to expose wrongs of others; always eager to believe the best; always hopeful; always patient. Love covers at lot. Without love, Christ tells us we will never enter the kingdom of God. We must even love our enemies. Matt. 5:44, "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you." That is something pretty hard to do, isn't it? But with the help of Almighty God we can do it. Think of the great love of Christ that He

even layed down His life for us. John 15:13, "Greater love hath no man than this, that a man lay down his life for his friend." Would we do as much for Him?

310 E. Water St.  
Greenville, Ohio.

### A SIN NOT UNTO DEATH

Mrs. Harriet Martin

"If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death: I do not say that he shall pray for it." I John 5:16. In Job 52:8 Job's friends or miserable comforters, as he calls them, had not spoken of God the things which are right, like his servant Job had.

What is this thing so cherished by God? Job says I repent in dust and ashes. Why does he do that? Because he abhorred himself; God loves a broken heart and a contrite spirit.

When we are smitten by the flaming sword of God's justice, Heb. 4:12, "the word of God," then we like

Job, know that we are sinners in God's sight; and with open eyes we see our own selves as only God sees us. We loath ourselves, and repent, the kind that is not to be repented of.

For many long years I believed that I had repented of my sins and was following Christ in his foot-steps. Oh! how hard I tried to leave not one small thing undone. Because of this I reasoned that God was well pleased with me. I prayed daily for God to work out His will in my life. I believe that God did this, in a way which came as a surprise to me and my friends.

Yes, God saw no good in me. My righteousness was as filthy rags in his sight, and in His goodness. He let me fall miserably from my own goodness. (Please do not misunderstand me, I believe in living good and obeying Christ's commandments.) But Godly repentance must come first or all our works are in vain. There I lay (as it were) slain, bewildered, confused in my doubts and disobedience, fearing God; heaven struck, by the Holy Spirit. God's wrath was upon me, darkness, hell, and eternal

death. What a picture! Oh, who could deliver me, wretched person that I was. My good works had failed. No use in trying to please God that way.

God wanted me to abhor myself, and look up—to what? Why to His Lamb, who died there on the cross; my sins were on His head. He bore them in death, that I might live; did I believe this? Did I trust Him—yest, but not of myself. I Cor. 12:3 says, that not man can say that Jesus is Lord, but by the Holy Ghost. Here I saw a new light, a new way, through Jesus Christ my Lord. I had been working to get eternal life, but here it was; hanging on Calvary's cross, a gift for me.

I saw His righteousness, oh how mine did vanish, now I could cry out—the one prayer which God Almighty is pleased with, be merciful to me a sinner. Saved by grace; saved from God's wrath, transplanted into the marvelous light of Christ. "He that believeth on the Son hath (present tense) everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on

him."

Yes, Christ will in nowise turn away a lost soul who goes to him in the right way. John 6:37, tells us that the Father gives souls to Christ, and all of these shall come to Jesus. Through faith I saw this given faith. No I had never known that, God gave children to Christ—to save—and they shall come.

Yes, Job was afflicted, by the devil, but only by God's permission. Job must be refined and come out as pure gold. We must see with open eyes, as did Job until we abhor ourselves, and repent.

Job 42:4, Job cries out, "Hear, I beseech thee, I will demand of thee, and declare thou unto me." Surely Job had heard much of God all his days. He knew of the Redeemer, who would stand upon the earth again in the flesh. God, because he spoke the right thing. His friends were told to go and get Job to pray for them also.

Yes, the mistakes of my life have been many,

And the sins of my life have been more,

And I scarcely can see for weeping  
But I've entered the open door.

Fowler, Colo.



## SERVICE

B. F. Fridley

Our mind has been meditating upon the above subject and the scripture references. Particularly two verses contained in the scripture namely: Phil. 2: 17, "Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all." Also Rev. 2:19, "I know thy works; and the last to be more than the first."

In these two verses we have more contained therein than we perhaps can get out for edification, and without the help of God we can do nothing. We find it that way in the everyday affairs of life. God gave us health and a mind to know how to do our daily work, otherwise we would fail.

Service implies work as the above verse implies, "I know thy works, and charity, the service, and faith." From these verses we understand, that God expects us to go to work for him in His loving service. Perhaps today there are loving words that Jesus would have me speak. There

may be some in the paths of sin whom Jesus would have me save. "Oh! Savior if thou wilt be my guide though hard and rugged the way; I'll do what you want me to do; I'll say what you want me to say."

The only way to be safe is to get back to the blessed old Bible, the book of God and His divine revelation. God says, "Anoint thine eyes with eye salve that thou mayest see," Rev. 3: 18. That simply means to love and follow truth to be alive to righteousness.

When traveling on the train one may look out at the clouds; yet you cannot tell if they are moving but when one gets off the train and stand still you can tell if a wind is driving them. So if we are going with the world in its intemperance we do not realize that we are running with them in the same excess of riot. If we remain separate from the world and keep ourselves pure, we then can see that the world is running wild.

This is a materialistic world, pleasure loving, money and power crazy. The time is short; we must be brief and to the point.

People have forgotten God and His ways. "The ways of the Lord are right, and the just shall walk in them but the transgressor shall fall therein," Hosea 14:9.

Why is the Bible such a neglected book today and so little obeyed? We see the word going into fulfilment rapidly. The daily newspaper tells us what is going on, exactly as it was foretold years ago. Therefore we say the old Bible is the most up to date book in the world. We can know by its teachings the future events coming upon the world.

Hear the apostle Paul speak, "But ye, brethren are not in darkness that that day should overtake you as a thief," I Tess. 5: 3-4. Why because Jesus told us how it would be and the Holy Spirit, operating through the apostles, spake and gave us warning. "Let no man deceive you," says the apostle. No wonder if satan be transformed into an angel of light. That means to try to make it appear as the work of God to deceive men.

According to the Bible the great anti-christ will claim to do his miracles by the power of God; when it is

the power of Satan. No wonder we read in Rev. 3: 11, "Hold that fast which thou hast, that no man take thy crown." There is a reward in Heaven for every faithful son and daughter who loves and follows Jesus. Hear Jesus speak, "My sheep hear my voice, and I know them, and they follow me," John 10:27. Jesus told us, "the pure in heart shall see God;" again, "keep thyself pure." Therefore we make the assertion that the love of the world and worldly things are idolatry in the sight of God. Because the word of God says, "If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eye, and the pride of life, is not of the Father, but is of the world." I Pohn 2:16.

Again the scripture says, take heed unto thyself and unto the doctrine. We need that heed in performing work of service, in charity, and encouragement to the soul. We are told to fight the good fight of faith; to keep the soul pure is like keeping a garden clean; we must weed it. Clean thought makes clean lives.

Here as we journey through this world, "here is to be exercised the patience of the Saints: here are they that keep the commandments of God, and the faith of Jesus, Rev. 14:12. Receive thy church O God with grace. Forgive our sins and grant us peace. Rouse us from sloth, our hearts inflame. Kindle our zeal for Jesus name.

Now in conclusion: keep-ing yourselves in the love of God and the patient waiting for Christ.

### NEWS ITEMS

#### KANSAS CITY, MO.

We wish to report that the Kansas City Dunkard Brethren church will start their fall revival on October 20th with two weeks of service.

Brother William Root will be with us to hold this meeting. At the close of the meeting, on Saturday night, November 2nd we will have our love feast and communion service. Also all day service on Sunday with dinner at the church.

All are invited to come and be with us and to enjoy these meetings with us. Pray for us and for this meeting, that the Holy Spirit will be with us, and will stir all hearts who hear the word that

many souls will accept Christ as their Savior.

Lola McMillin, Cor.

#### WENATCHEE, WASH.

The Dunkard Brethren church of Wenatchee was glad to have Elmer E. L. Withers of Newberg, Oregon, with us for our services August 25th.

He gave us two soul cheering sermons and visited our members over Monday.

Our work here is looking encouraging with one family coming to us on former baptism. Crops are fine and bringing good prices.

E. W. Pratt, Cor.

#### ELDORADO, OHIO

We, the Eldorado Dunkard Brethren church expect to hold our love feast Saturday, October 12th, beginning at 10 a. m. We invite all who can to come and worship with us.

Necette Silknitter, Cor.

#### LOVE FEAST DATES

Swallow Falls, Md.—Oct. 5th.

Plevna, Ind.—Oct. 5th.

Walnut Grove, Md.—Oct. 6th.

Eldorado, Ohio—Oct. 12th.

Lititz, Pa.—Oct. 20th.

Englewood, Ohio—Oct. 26th.

#### LITITZ, PA.

The Northern Lancaster county Dunkard Brethren expect to have our love feast at Lititz on Sunday, October 20th, starting Sunday school at 9:30 a. m.



A hearty invitation is extended to all who can, to attend our love feast.

Susana B. Johns.

### ENGLEWOOD, OHIO

The Lord willing we will begin our series of meetings October 13th, with Bro. James Kegerreies of Pennsylvania in charge, and close with the love feast October 26th, beginning at 10 a .m.

We extend a hearty invitation to all who can, to come and worship with us in these meetings.

Irene Diehl, Cor.

### WALNUT GROVE, MD.

The Walnut Grove congregation expects to hold their love feast Sunday, October 6th. Sunday school at 9:30 and preaching at 10:30 EST, with all day services.

M. E. Ecker, Clerk.

### TO OUR CONTRIBUTORS

We appreciate the manuscript you have been sending in. May the Holy Spirit direct you in sending more articles in the future.

We are living in a busy age, when people are too busy to read God's word, also many ideas and beliefs are being published and broadcast continually.

I think it would be more convincing, more authentic, and helpful to settle peoples wondering minds if all scripture used would be given in direct quotation (word for word as it is in God's Holy Bible) and include the reference.

In doing this copy the punctua-

tion as given in the Bible also.

—Editor.

### PEACE

O Prince of Peace, where art Thou  
Where is Thy dwelling place?  
Would such a Prince could come  
now

With peace to save the race.

O Prince, we long have sought Thee.  
Where is thy hiding place?  
Would such a Prince could now be  
Before us, "face to face."

O Prince of Peace, where art Thou?  
Here is Thy dwelling place!  
Within my heart do dwell now,  
Imparting there Thy grace.

O Prince of Peace, my Saviour!  
In me Thou hast abode.  
Within is born behavior  
Empowered by peace from God.

### LOVE

Love divine can never fail,  
Through tri-storms our life assail.  
Lies may buffet in mighty flood,  
Hate may surge in rivers of blood,  
Greed may all but swallow the good,  
Yet love can never fail.

Love divine shall e'er prevail,  
Through the tides of hell assail!  
Sorrow cannot erase our faith,  
Sin need not be sure disgrace,  
For God doth tender His saving  
grace,  
His love can never fail.

Love divine is of avail!  
Yield to love, its power inhale.  
For 'tis true that God is love.  
Open your heart that He may move  
Into your life His love to prove,  
God-Love can never fail.

## PEACE WITH GOD

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Rebecca Beck

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I felt impressed to write a few lines, for the Monitor, hoping that the Lord's blessing may rest thereon that it will help some poor soul. I will tell you how I found my dear Savior, when I was 12 years old the Lord called me but I did not answer Him. When I was 13 he called me again, this time it was louder. Then I answered. I came to him praying, asking Jesus to show me all my sins and asking him to forgive me. But as my sins were shown to me I became unwilling to confess them right then till some time later the thought came fresh to my mind feeling to confess my wrongs; which I then confessed. Then I felt so happy realizing that Jesus had forgiven me. But very soon this joy left me. This grieved me very much, so that I was heavily burdened, weeping. Then I earnestly prayed that the Lord should be again merciful unto me and forgive me my sins, this was Saturday morning. Then that noon,

all at once, all of my sins and burden rolled away. I felt so happy that if I should be called away from this world, I was sure to meet Jesus, and was prepared to go to heaven. I thought of the sinners, you dear friends who are out in darkness, oh, you know not what a joy and what a peace of mind it is to really have peace with God and to know that you are saved.

But it is true I have trials and temptations, and come short. I still have to call upon God to help me and guide me on the narrow way; and forgive me where I come short, we need the Lord Jesus to go with us all the way through life.

May we so live that when this life is over we can then be with Jesus in that heavenly home where there will be no sorrow or pain.

Archbold, Ohio.

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## WHY REVEREND?

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"Good morning Reverend Brown."

"Good morning Mrs. Smith; but why do you speak to me as though I were God?"

"I don't understand just

what you mean Reverend Brown."

"Why, Mrs. Smith, the Bible tells us that 'God is greatly to be feared in the assembly of the saints and to be had in reverence of all them that are about Him' (Psa. 89:7). And again it says, 'Holy and reverend is His name' (Psa. 111:9). But you have applied that title to me, thus attributing deity to man."

"But I didn't mean it that way at all. I only used the term 'Reverend' as a title of respect, and not to attribute deity to you."

"Then so much the worse; if you didn't mean it you were simply flattering me with God's title, and the Bible says, 'Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man. For I know not to give flattering titles: In so doing my Maker would soon take me away.' (Job 32:21-22). And again, 'The Lord shall cut off all flattering lips' (Psa. 12:3)."

"But should we not honor our ministers with a title of respect?"

"Yes, Mrs. Brown, it is all right to honor the true

minister with the title which is due him; but not with that which belongs to God alone. You might call me 'pastor' or 'Brother,' or if I were an evangelist, it would be proper to call me 'Evangelist Brown.' In fact, the title 'Mister' alone is sufficient to show proper respect to any true minister of God."

"Thank you Pastor Brown, for enlightening me on this subject. I shall use these titles as you have suggested, reserving the title 'Reverend' for the Heavenly Father alone, as the Bible teaches."

Matthew 20:25-28, "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you, but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister."

Sel. by Henry Throne.

Better pray than worry.  
Worry is a sign of doubt.



## THE MAKING OF A LIFE

“For David after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption.”—Acts 13:36.

This text gives us an insight into the true meaning and mission of life. It reveals to us that God has a purpose for our living here, and that purpose is to serve others. Those who strive to see how much they can get out of life and just how little they can put into it, have not sensed the true meaning and mission of life. David served his own generation. Let us observe then for this text that we are to serve, not to loiter, and loaf, not to whittle on goods boxes, play checkers, and crack smutty jokes in order to pass away otherwise dull and lonely hours. A man of God like David finds a multiplicity of worthy services to perform.

The churches today are ready to say, Yes, the true mission of life is to serve; but when time comes to translate their beautiful statement into real service, they are gone. One example of Christian service is bet-

ter than a 1,000 arguments. Faith lives are valuable to the world, because they believe something can be done, and they do it. Great believers are great doers. Lindbergh believed he could fly across the Atlantic, and he did. Columbus believed the earth was round, and he set out to prove his theory. Schilieman, the German boy of the eighteenth century, who read Homer's Illid and Odessey, believed that there was a real city named Troy, and after achieving his fortune in America, he set out to find it, and found not only Troy but nine other cities buried with it. His faith in the writings of Homer had encircled our historic knowledge of the Aegean world as nothing else has done. David believed he was put here to serve, and he served wholeheartedly. Let us observe some of the types of service rendered by David.

He served his father very beautifully as a shepherd boy, for when Samuel came down to the house of Jesse to anoint one of his sons as King, David was out in the field keeping his father's flock. Samuel had him brought before him, and

God ordered him to be anointed king. He was just as much a king when he served as a shepherd as he was on his coronation day, for he possessed the kingly qualities of service.

Also, when Saul was given to melancholia, which at times probably amounted to insanity, and when quest was made for a skilled musician to soothe the distracted king, the name of David was mentioned to the king: "Then answered one of the servants, and said, Behold, I have seen a son of Jesse, the Bethlehemite, that is cunning in playing, and a mighty, valiant man, and a man of war, and prudent in matters, and a comely person, and the Lord is with him." (1 Samuel 16:18.) A fine picture we have here: (1) a master musician, (2) mighty in valor, (3) prudent in matters, (4) a comely person, (5) Jehovah is with him. Brought to the king's court, David behaved himself wisely, and by the charms of his harp, and doubtlessly of his songs, he quieted the troubled spirit of the king.

David served his country. Saul's ancient enemies ap-

pear to have recovered from the defeat which he had inflicted upon them early in his reign, and they now gathered in force and challenged the Hebrews to battle. In accordance with the custom of the day, Goliath, a formidable giant, went forth day after day challenging the armies of Saul to send forth a chosen warrior that they might fight each other and thus decide the issue of battle. The defiance and challenge of the giant struck terror to the hearts of the Hebrews, and no warrior was found in their ranks to go forth in their behalf. At this time David appeared in the camps, bringing tidings and gifts for his brothers in the army. In the face of taunts from his brothers and discouragement on the part of Saul, David offered to go forth and fight the giant. With his trusted sling he sent a smooth stone, previously taken from the brook, clashing through the giant's armor and into his forehead.

Finally David served as king. On the occasion of his coronation in Hebron as king over all the tribes, a host of warriors, about 300,-

000 assembled for the festivities. Taking advantage of this host, he determined to reduce the fortress of Jebus (afterwards called Jerusalem) and transfer his capital to that city. This strong garrison had remained in the hands of the natives since the days of Joshua, but in spite of their boasting, David, whose spirit and power they little knew, manifested his far-seeing wisdom by taking the city and locating his capital there. He then set out to conquer his enemies round about—the Philistines on the west, the Moabites on the east, the Syrians on the northwest, the Edomites on the south. With his enemies conquered and friendly alliance effected with Hiram, King of the Phoenicians, he organized and developed his kingdom.

We are told that David executed judgment and justice among all the people. Unlike the usual oriental sovereign, he regarded the rights of his subjects and sought in every way to promote their happiness. With skill and energy he systematized and perfected the civil regulations and admin-

istered the affairs of government with a view to the peace and prosperity of the nation. As the religion of the people was interwoven with their national and political life, he lent himself to the development of the religious life of Israel, organizing, and at times personally directing, the religious rites.

Thus, David brought the people to the Golden Age of their history. By his varied and wonderful service to the nation, and by his deep devoutness, he attained a unique place in the hearts of the people, and his memory was lovingly cherished in all of their later history. Therefore, this text was fittingly describes him when it states that David served his own generation.

A person who is always talking about what great things he would have done if he had lived back in Paul's day, ought to give the world a demonstration of how to serve his own generation. The fact in the case is, that if he doesn't do something for his own generation, he would not have done anything if he had lived in Paul's day. The man who won't let his dime or his one



talent serve God's purpose for them wouldn't give of his thousands nor use his five talents.

Life is measured by too many false standards today. Let us briefly notice a few of these false standards by which men measure the greatness of life. Some measure life by the standard of civilization attained. Civilization is symbolic of industrious and progressive service, but it doesn't mean that true Christian service has been rendered. There are those who fully believe that a certain standard of civilization, is reached, will end war, but war will end civilization if the Christian element of service and true greatness is not maintained. Let us therefore, as leaders and promoters of American civilization, cease to deify man and humanize God. And let us realize that the standard of civilization attained is not the true standard by which to measure the life of a people.

The financial standard is another false standard by which we too often measure life. If a man has achieved a fortune, too many of us are ready to assign to him the appellation of greatness.

When he may have been dishonest, greedy and selfish in order to amass his fortune. The money standard is not the chief standard of greatness.

The intellectual standard is still another false standard by which many people measure life. If a man has scaled the educational wall, attached several degrees to his name, become author of a good book, some of us are apt to think that he is a great man, and he may be. But education, nor intellectuality alone doesn't make a man great. "The fear of God is the beginning of wisdom," and no man who does not fear and serve God is truly wise, nor really great.

What then is the highest standard by which the Master measures our greatness? The highest standard in the Master's sight is one of unselfish service. Paul was in perfect harmony with Jesus' standard of service when he said, "I am debtor." Paul simply meant by this statement that he owed to humanity an unselfish service. The great question that should confront every person who has been blessed with a life rich

in possibilities and talents and in spiritual graces, is How shall I invest my life? As men, all power is under our hands to serve humanity. Let us make full use of all these powers and especially the gospel, powers with which we are to serve humanity.

My friends, the true conception of life is that of a debtor, and if you have the feeling that the world owes you all and you owe it nothing, your greatness is already blasted. Our very hearts must throb with the spirit of human and spiritual uplift. David served. The business of life is, and should ever be, unselfish service for others.

We observed furthermore that David served his own generation. What is our sphere of service? The answer is simple. The home, the church, the prayer service, your neighbors and friends, and anyone in need anywhere is your neighbor.

Then what should be our motive for service? The fact, and serious fact, that life is won or lost. The selfish man who tries to save his life by refusing to serve others loses his life, but he who loses his life in service

for others shall not only save his life, but he shall also save those who hear him. A life that is motivated by selfishness will come to naught.

Therefore the altruistic motive for service is the only one that stands the test in the Master's sight, and that wins any merit of greatness.

We observe finally that, David served his own generation by the will of God. To serve outside of the will of God means a partial failure at least. He who finds God's will for his life, always wins if faithfulness is not lacking. God has a work for every life, a blue-print by which we should live and formula by which we should serve. Find his will and you will have the blue-print in hand to direct you in your serving. Have you inquired for the sweet will of God for your life? You must do something with Jesus and His charge to go into all the world with unselfish Christian service. You, too, are a debtor to the world of needy humanity about you. Will you seek daily to pay this great debt of faithful Christian service; and like David die a

peaceful death in Jesus Christ? And go to your great reward that is awaiting each of His faithful servants.,

Sel. by L. W. Beery.

### JESUS IS COMING

Earl Wiggers

Jesus is coming unaware to many. Perhaps much sooner than we expect. There are many striking signs in the world which point unerringly to His appearance. His coming is the fulfillment of divine prophecies in the Holy Scriptures.

Many thousands of true believers are looking forward to the Lord's return with anxious anticipation, because they long to meet their savior whom they so much love. On the other hand there is a vast number who are fearing and dreading, even the very thought of that great judgment day. Being fearful, indicates that we are not ready. Why should we so much dread the coming of our best friend if we are ready? Sinners fear and tremble while saints rejoice over the expectancy of His appearing

to receive His own.

Jesus is coming suddenly; for He himself said: "Behold I come quickly" (Rev. 22:7); "For yet a little while and He that shall come, will come and will not tarry" (Heb. 10:37). His coming shall be as the twinkling of an eye; like a flash, "For as the lightning come out of the east, and shineth even unto the west; so shall also the coming of the Son of man be" (Matt. 24:27). Another quotation from the Bible. "For the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. (I Thess. 5:16-17.)

The signs of the times tell us that the coming of our Lord is swiftly approaching. False Christs, false prophets thereby deceiving many; earthquakes, famines, pestilences, waning love, abounding iniquity, wars and rumors of wars, blasphemers, boasters, covetous, unholy, unthankful, lovers of



pleasures more than lovers of God; churches turning from the true doctrine of Christ to a man-made doctrine, even denying the Lord that bought them; empty forms of worship, and preachers that "doctor peoples ills with sprinklings of rose water and sugar coated pills." These are all unmistakable signs of Christ's coming, as revealed in the Scriptures.

Dear reader, are you ready for this great day, that really and truly as there is a God in Heaven, is soon to be upon us? Jesus says: "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." (Matt. 24: 44.)

Prepare to meet your God, today! You have no promise of the morrow on this earth; for He may call you into eternity in the day you think not. Friends, Pilgrims, on the earth, what place are you bound for? Heaven and eternal happiness, or Hell, and eternal sadness and woe? Oh, put your trust in Jesus Christ as your Lord and Savior. Surrender your Heart and All just now.

"Behold, I stand at the

door and knock; if any man hear my voice, and open the door, I will come into him, and will sup with him, and he with me." (Rev. 3:20.) Oh, come now while the Spirit is gently calling.

### DARE TO SAY NO

Dare to say no, when you're tempted to drink,

Pause for a moment my boy and think.

Think of the wrecks upon life's ocean tossed,

For answering yes, without counting the cost.

Think of the mother, who bore you in pain.

Think of the tears which will fall like rain;

Think of her, how cruel the blow,  
Think of her love and at once answer no.

Think of the hopes that are drowned in the blow,

Think of the danger to body and soul;

Think of the glad ones, as pure as the snow,

Look to them now and at once answer no.

Think of a manhood with rum tainted breath,

Think how the glass leads to sorrow and death.

Think of homes that are now shadowed with woe.

When you were assailed by the tempter, might have been heaven had the answer been no.

Think of lone grave both unswept and unknown,

Hiding fair hopes that were fair  
as your own;  
Think of proud forms now forever  
laid low,  
That still might be here had they  
learned to say no.  
Think of the demon that lurks  
in the bowl,  
Drawing you to ruin, both body  
and soul.  
Think of all this as life's journey  
you go,  
And wisely, prayerfully learn to  
say no.  
Selected, Author Unknown.

### ADULT SUNDAY SCHOOL LESSONS

Oct. 6—Luke 19:1-28.  
Oct. 13—Luke 19:29-48.  
Oct. 20—Luke 20:1-26.  
Oct. 27—Luke 20:27-47.  
Nov. 3—Luke 21:1-38.  
Nov. 10—Luke 22:1-30.  
Nov. 17—Luke 22:31-71.  
Nov. 24—Deut. 8:1-20; Psa. 50:23.  
Dec. 1—Luke 23:1-31.  
Dec. 8—Luke 23:32-56.  
Dec. 15—Luke 24:1-35.  
Dec. 22—Luke 2:1-20.  
Dec. 29—Luke 24:36-53.

### PRIMARY SUNDAY SCHOOL LESSONS

Oct. 6—The Death of Moses. Deut.  
34:1-12.  
Oct. 13—Joshua the New Leader.  
Josh. 1:1-18.  
Oct. 20—Crossing the Jordan. Josh.  
3:1-17.  
Oct. 27—The Capture of Jericho.  
Josh. 6:1-21.  
Nov. 3—Achan's Sin. Josh. 7:1-26.  
Nov. 10—The Sun Obeys Joshua.  
Josh. 10:1-27.  
Nov. 17—Good Resolutions. Josh.  
24:13-28.  
Nov. 24—Thanksgiving. Psa. 103:  
1-22.  
Dec. 1—Gideon's Call. Judg. 6:  
11-40.  
Dec. 8—Trumpets and Lamps.  
Judg. 7:1-25.

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Dec. 15—Samson's Strength. Judg.  
16:21-31.  
Dec. 22—Birth of Jesus. Matt. 2:  
1-12.  
Dec. 29—Ruth and Naomi. Ruth  
1:1-22.

# BIBLE MONITOR

Vol. XXIV

October 15, 1946

No. 20

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## CARRIED ABOUT

"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Eph. 4:14. "We henceforth, all who wish to follow from now on. "Be no more children," I think that we all understand that he means childish in knowledge, weak in the faith, inconsistent in our judgment, easily yielding to every temptation, readily complying with every one's humor.

Children are easily influenced, their beliefs are easily changed. This is largely because they take man at his word without using any criterion, guide-book or storehouse of experience to weigh those things they hear.

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." I Cor. 15:58. However, with all these scriptures we seem to be living in an age when men, even those who have accepted Christ and tasted of his goodness, do not adhere to these teachings. Why do we not believe these scriptures? Are we not growing in grace and the knowledge of his word or many the trouble lie with us that we are not "always abounding in the work of the Lord?"

"Carried about with every wind of doctrine:" profane man has long given up the use of the wind as a tool—source of power—almost entirely because it is not reliable. He does not know when to depend on it, and



even then, if it will come with enough power to do his work, also from what direction it will come.

How about the spiritual man? Please refer to the text at the beginning. "Every wind of doctrine," of indefinite power, not knowing from whom it has come nor what the end will be if we adhere to it. Notice this is set in motion by sleight of men," mischievous subtlety of seducers using their "cunning craftiness," (skill in use of words and ideas) in order to seduce and deceive. True it may be spread far and wide as the wind but is it fulfilling all righteousness? Is it pleasing God and will it bring a reward in eternity?

"But speaking the truth in love, may grow up into him in all things, which is the head, even Christ." Be careful that we speak, think and hear the truth; that we have love for God and our fellowman in our hearts; that we are growing up in Christ — like him — about our Father's business.

Christ is only one; He taught one gospel. We have one New Testament to mold our lives and direct our efforts.

Christ said, "I will build my church;" only one. "And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

"Nevertheless when the Son of man cometh, shall he find faith on the earth?" No doubt plenty of some kind of faith but how about The Faith?

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### OUR MOTTO

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Melvin Roesch

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In a former article we endeavored to bring to you some facts concerning our "Church Publication" and what it should mean to us.

Now we wish to continue, by emphasizing "Our Motto" which you will notice appears on the front page of our Monitor every issue, and in connection you will also notice what "Our Motto" is, "Spiritual in life and Scriptural in practice." A motto is "a concise sentence added to a device, or prefixed to anything, suggesting some guiding principle."

There is possibly none better any where between

the lids of the Bible than the above mentioned. It should cause us to stop and think, after displaying such a "Motto" on the front page of our paper, are we truthfully living it? (Rom. 8:1.) We have this thought, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." A fact stating who are free from condemnation and there is no question that we can rise against it, yet there is a question arises whether we are Spiritual or not? In the same chapter verse 5, "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit." In another place the Lord says, "This people draweth nigh unto me with their lips, but their heart is far from me," as much as to say that we, or they did a great deal of talking and making a show of religion and that was as far as it goes. I think that most of us have mottoes on the walls of our homes, displaying the confidence that we have in the Lord; that he is recognized as the head

of the home, or some other motto or picture suggesting thought, or phrase, or verse of Scripture, which is good judgment, I think, in that it should at least keep our minds centered where they need be.

But there is an old proverb that goes, "It isn't the motto that hangs on the wall, it's the motto you live that counts." Now the suggestion on our paper is "Spiritual in life and Scriptural in practice." A person can, as we know, try and keep the commandments just in order to be keeping them or because some one else does, and not because they truly believe in them. I have heard the expression made about baptism, that a certain person thought they would try it just to see if they would receive some richer experience." I believe that kind of obedience can be summed up by the third chapter of last clause, "for the letter killeth, but the spirit giveth life." II Cor. 6.

I believe the Scripture would teach us that we should believe in the Lord so much that we should get a desire to follow him in His Word, we should love

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him, not just to make an impression on other folks of how righteous we think we are, for a good many times we are read by others according to the daily deeds that we do. The Word says, "If the righteous scarcely be saved, where shall the ungodly and sinner appear."

Possibly one good thing for us would be to always try to keep self in the background, let the light of the Gospel shine through us. I am sure that we will not get far astray if we could always keep in him. (Gal. 2:

20), "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

The Christian life is a most wonderful experience, if we are willing to let the Lord have His way in our lives—let Him be the Potter, we the clay. I am sure if such were the case in every professing Christian the world over we would be shocked at the difference there would be in our land, and our churches would be full. But that is not the way it is, and a great deal of our religion (vain or pure) is carried on by trying to impress the other person with our own goodness or righteousness. Many of the golden gems of the Scriptures are lost sight of and hence, forgotten, such as (I John 3:18), "My little children, let us not love in word, neither in tongue; but in deed and in truth."

**FAITH**

Theo Myers

The Bible definition of



faith is "Faith is the substance of things hoped for, the evidence of things not seen." A very definite and all inclusive definition. A God inspired definition.

In the history of the voyage of Columbus it seems to me we have a very striking illustration of that definition.

When Columbus made that great voyage that resulted in the discovery of America, he sailed through unknown seas, amidst many discouragements but with high hopes of reaching land. One morning they found branches of trees drifting near them, even one branch that had carving on it. That was evidence of land though it was not as yet seen. That which they had hoped for.

Dear brethren and sisters I know many of us, and I hope all of us, have high hopes as we journey here below amidst trials and tribulations, as foreigners and pilgrims, to land finally where we will not be pilgrims but citizens.

What evidence do we have that we are nearing the haven of rest?

There are evidences all along the way that we are nearing the end of our

journey.

Everywhere we may turn there is positive proof of a living God if we will but look about us. The hand of God is manifested everywhere. The sun, moon and stars are the handiwork of a great God. The planetary system with all its perfections, the flowering plants at our feet, the ripening fruit and grain, everything in nature about us reminds us there is a great overruling hand, God.

So plainly manifest are all these things that only the fool hath said in his heart there is no God.

The evidence of God, the object of our faith, is all about us as plentiful as sunshine and the air we breathe, however, we can close the windows of our souls and shut out faith as many do in a natural way to shut out light and sunshine.

We can live a life of darkness or of light according to our own choosing. We may swing wide the windows of our soul and bask in the sunshine of faith.

Faith as we understand it in the gospel, the faith which was once delivered

to the saints, may be readily obtained, but not so easily maintained.

The real faith of the gospel is possibly the hardest thing to keep in its pure form of anything we may possess. Yet it should be the nearest and dearest thing we may possess.

It takes striving and contending or we are likely to lose it. This is because we have an adversary of our souls who would destroy that which God would set up in our lives and souls.

A man's faith is being attacked from every angle imaginable.

Thousands of men and women have resisted this satanic power, unto blood and even death that they might meet their God in peace.

I wish to write along this line of faith at a future time, the Lord willing.

North Canton, O.

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### LOVE

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Bessie Black

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"Let brotherly love continue," Heb. 13:1. "He that loveth his brother abideth in the light, and there is none occasion of stumbling

in him," I John 2:10. I John 4: verse 7, "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God." Verse 8, "He that loveth not knoweth not God; for God is love." Verse 11, "Beloved, if God so loved us, we ought also to love one another."

Verse 12, "No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us." Verse 17, "Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world." Verse 18, "There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love."

Verse 20, "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" Verse 21, "And this commandment have we from him, that he who loveth God love his brother also."

Read the 13th chapter of I Cor. What is charity? It

is love. Let us all ponder over our lives and see if we have the love in our hearts as we should. If any of our brethren does us wrong, we should go to them in love, have a loving spirit as God has loved us. Prov. 15:1, "A soft answer turneth away wrath. When we sin so against our weaker brethren and wound their weak conscience, we sin against Christ for we have not love.

Life is too short for us not to have love. Let us all ask God to give us a loving heart. Just look at little children, how they will get angry at each other. But it is not long until they forget that they were angry, and they go together and play, it is love that makes them forget their differences.

My little grandson will get cross at me, but soon he will come and put his little arm around me and love me. He will say I love you grandma, you are good to me.

Oh, may we all have such a loving heart as children have! We must all become as little children. I am writing this through love.

Dayton, Va.

## MISSION WORK

Anyone desiring copies of the pamphlet, "Do You Want Salvation?" contact any member of the General Mission Board and they will gladly be supplied to you.

If there is anyone who has a pamphlet or a tract that would be edifying and might help to start some one to think of their souls spiritual welfare, send it to any one of the Mission Board and if it meets with the approval of the Board, it will be printed for distribution. Also any one having tracts or pamphlets on the ordinances and doctrines of the church which was written by the brethren of the early church, it would surely be well worth reprinting for distribution among our own membership as well as any one else who might be interested in them. I believe we all see the need of more study and thought on these things, as the first signs of church apostasy is the gradual weaning away from the ordinances and doctrines of the church.

If any one knows where the Mission Board can help in the spiritual welfare of a community by sending a



minsiter in to preach for them where ever circumstances permit, every effort will be made to do so.

But let us not forget this one thing, that to make mission work a success, it takes more than just money out of the Mission Board treasury. It takes more than just the efforts of the members of the Board, it takes someone with mission work at heart, it takes sacrifice on the part of us all, and above everything else it takes the effectual fervent prayer of a righteous people to avail much of the work that there is to do. Truly the fields are white unto harvest and the laborers are few. Let each member of the brotherhood be a missionary for Christ and surely God's vinyard will be better taken care of and will thus have real cause for spiritual growth.

Harry Andrews, Sec.

### NEWS ITEMS

#### WENATCHEE, WASH.

The Wenatchee Dunkard Brethren were glad to have Elder D. W. Steele return from his trip to

General Conference after an extended visit in the east, to take up his work here.

We held our Quarterly Council September 7, at 7:30 p. m. Meeting opened by singing hymn 709 and reading of Romans 12 by Elder E. W. Pratt and prayer by Bro. C. E Inks, after which Elder D. B. Steele took charge.

We were glad when two dear ones, a man and wife came to us on former baptism. We are planning to have an evangelist to hold a series of meetings for us in the latter part of November, to close with our love feast. The date will be set later. Everybody is busy with fruit harvest now. We are starting a new misson service in the lower part of the city for Sunday evening services.

E. W. Pratt, Cor.

### LOVE FEAST

The Shrewsbury Congregation plans to have their love feast Nov. 3rd, beginning with Sunday school at 9:30, and followed by preaching. Dinner at noon, preaching in the afternoon and Communion in the evening.

All who can come are welcome and urged to come.

C. M. Stump, Cor.

### LOVE FEAST DATES

Mechanicsburg, Pa., Oct. 12.  
Lititz, Pa., Oct. 20.  
Englewood, Ohio, Oct. 26.  
Kansas City, Kan., Nov. 2.  
Shrewsbury, Pa., Nov. 3.  
Orion, Ohio, Nov. 16.  
Waynesboro, Pa., Nov. 17.

**SHREWSBURY, PA.**

The Shrewsbury congregation held a two weeks' revival meeting August 18th to September 1st, with Eld. Benjamin Reinhold in charge. Interest was good throughout.

Bro. Reinhold did not shun to declare the whole gospel.

Six souls stood for Christ, five of them were received into the church by Christian baptism and one on former baptism.

C. M. Stump, Cor.

**CERES, CALIF.**

Sunday, August 25th, the Pleasant Home congregation were very glad to have Elders A. G. Fahnestock, Melvin Roesch, and O. T. Jamison with us.

Elder O. T. Jamison preached for us Saturday evening. We had all day meeting Sunday and dinner at the church. These meetings were well attended. We are always glad for any minister from other congregations to come and preach for us, because we can never hear too much of God's Holy Word.

Friday evening, September 6th, the church met in regular quarterly council. After reading of scripture and prayer, the meeting was declared open for business by our Elder M. S. Peters. Election of officers was held, with few changes made. All business was taken care of in a Christian manner.

One of our number, Bro. Carroll, has been very ill. He is improving now, and we are hoping and praying for a rapid recovery.

Pray for us at this place, that we will not grow weary in well-do-

ing, for we shall reap if we faint not.

Mina Andrews, Cor.

**VIENNA, VA.**

We, the Vienna Dunkard Brethren church held our love feast on Sept. 1, 1946. We had a goodly number for Sunday school and there were several elders and ministers with us who gave us inspiring messages in the morning. Dinner was served in the basement and in the afternoon we were again fed on His Word.

There were thirty-six who surrounded the Lord's table in the evening. Elder Joshua Rice of Mountain Dale, Md. officiated.

I am sure all who were at these meetings cannot help but feel that they have profited by it.

We appreciated the presence of our brethren and sisters from other congregations and invite them back whenever they can come.

Sister Rosalie I. Strayer, Cor.

**PIONEER, OHIO**

The Pleasant Ridge church has just passed through a fine revival meeting with Bro. Henry Besse of Uniontown, Ohio, as our evangelist. A two weeks meeting with a fine attendance, the church being nearly full each evening. At the close of our series of meetings, we held our Harvest meeting with an attendance of 160 that day.

Three were baptized, two being young ladies and one a young married woman.

According to the fine lessons Bro. Besse gave to his hearers, he should be in the field every day, as the harvest is great and the laborers are few. How we all should be

concerned in Bro. Besse and pray much for his faithfulness to the church and that his health and strength might permit him to be a blessing to the good cause and be the means of winning many souls to the church and their Saviour. We should all try and live so we can have a closer walk with our Lord, so when he comes we might have our work well done and be admitted in that beautiful home above.

H. A. Throne, Cor.

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### WAYNESBORO, PA.

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The series of meetings of the Waynesboro Congregation is planned to begin on November 3rd, and will be held by Bro. Herbert Parker of West Milton, Ohio. They will continue for two weeks and will be closed on November 17th with our love feast, an all day meeting beginning at 9:30.

Everyone is invited to be present and an interest in your prayers is desired in behalf of these meetings.

Winona Lewis, Cor.

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## OBITUARIES

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### ELDER DANIEL P. KOCH

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Son of Moses and Sarah Koch, was born in St. Joseph county, Ind., August 23, 1858 and departed this life August 9, 1946, aged 87 years, 11 months and 17 days.

In the year 1860 he with his parents moved to Williams county,

Ohio, where he grew to manhood. On November 7, 1880 he was united in marriage to Cora Ann Keiser and to this union was born two children, one daughter, Mrs. Pearl Watson of West Jefferson, Ohio, and one son, Homer Dale, who departed this life January 18, 1942. His wife preceded him in death February 7, 1936.

On December 26, 1936 he was again united in marriage to Emma Quillet. To mourn his passing, he leaves his wife, one daughter, 11 grandchildren, 17 great grandchildren, one brother, Franklin Koch of Bryan, one sister, Saloma Bohner of Pioneer, and a host of friends.

As an occupation Elder Koch throughout life was engaged in farming until a few years ago when he became physically unable to carry on this work. Some over a year ago he lost his eyesight which was a very great hindrance to him.

In 1876 he united with the Dunkard Brethren church, in 1890 was elected to the deacon's office, in 1895 was elected to the ministry of the Gospel and in the year 1907 was ordained to the eldership. In this capacity Elder Koch served his church and his Lord with great zeal and became a great pillar in the church. Earlier in his ministry he served as an evangelist and he served the Pleasant Ridge church as its presiding Elder for a number of years, being called home by the Master, he will be greatly missed by the church and his neighbors.

Elder Koch performed many marriage ceremonies and many baptismal vows. Short services were held at the home and at 1:30 p. m. at Pleasant Ridge Dunkard Brethren church, with a very large



assembly to show their last respects to Elder Koch.

Elder D. W. Hostetler was in charge of the services assisted by Henry Besse, Vern Hostetler, and Elders Abraham Miller, Theo Myers, and Melvin Roesch.

My life's work is ended

I have come to set of sun;  
May I walk the streets of Glory  
And be with God's own Son.

My life's work is ended,

I have gone on just before;  
And I'll be there watching, waiting  
For you when you cross the shore.

Henry A. Throne, Cor.

### FEET WASHING AN ORDINANCE FOR THE CHURCH ONLY

Let us notice the fact that the precept and example of Christ includes disciples, the saints, and none other.

By this argument we wish to show that the feet washing our Savior taught belongs exclusively to the church, not including in it in any way persons that are not believers; and by showing that it is commanded to believers only, that the saints shall wash the feet of none but the members, we prove it to be a church ordinance, a religious rite or ceremony. In proof of this point we will note, first, that in the precept and ex-

ample given by Christ there were none but the Savior and his disciples engaged in it. In fact, we know not that there were any others present on that occasion.

The same company was present when Christ instituted the Lord's supper, making it an ordinance of the church, because it was instituted and commanded to believers only; but not any more so than the ordinance of feet washing, for it was instituted in the same company and commanded to the same persons. Then upon fair principles of reasoning we conclude that the Lord's supper and feet washing are both ordinances of the church. Christ instituted them both, they were given to believers only. They were both alike, so far as being public is concerned; if one is a public ordinance so is the other, for Christ made no difference in that respect. They were both new institutions among the disciples, neither of them having ever been observed by the disciples before Christ instituted them. They both had their beginning in the Christian religion, founded on the example and command of

Christ. These facts concerning feet washing put the question beyond a reasonable doubt that it belongs to the church as a religious rite, a Christian ordinance.

The second point we wish to note in support of this argument is the very explicit language of our Savior, when he said to his disciples: "Ye call me Master and Lord, and ye say well, for so I am. If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet, for I have given you an example that ye should do as I have done to you."

Here the language of the Savior is clearly addressed to his disciples only. "Ye call me Master and Lord, and ye say well, for so I am." This command is given only to those who own him as their Lord and Master, which includes believers—the Master and his servants. Then if Christ is our Lord and Master he has the right to command, and if we are his servants it is our duty to obey. This language of the Savior, including only the Master and his servants, we consider very conclusive evidence

that feet washing, as commanded by the Savior, includes only believers.

In connection with this argument, we would observe that there is no intimation, either by Christ or his apostles, that the saints should wash the feet of any person outside of the church. This fact is sufficient evidence that he does not enjoin the ancient custom of feet washing, for it belongs to the world as a part of the hospitality of that age, and had no respect to religious character, while the feet washing of the Savior is connected with the Christian religion alone, including no other religion and no other character. Then he who washes feet according to ancient custom in the private family is going by human authority, for there is no divine command for it.

Our second argument is founded on the fact that Christ commanded his disciples to wash one another's feet.

In the ancient custom of feet washing persons washed their own feet, or the servants washed the feet of their masters. But Christ commands his disciples to

wash one another's feet. This is like the other religious ceremonies of Christianity. The disciples break the bread of communion with one another. They are commanded to pray with and for one another, and to exhort one another, to fellowship and love one another, to salute one another. In all these cases the peculiar use of the word one another, giving a practice among the saints only, shows us the force of that word when the Savior commanded his disciples to wash one another's feet.

The communion is a religious rite or ceremony, because it is an observance among Christians only. If the communion was taken with the world it would not be a religious ordinance, for it would be among irreligious people; but when it is an observance belonging alone to religious people it must be a religious ordinance.

The same rules apply to feet washing. If it is to be observed with the world then it is not a religious ordinance. But when religious people are commanded to wash one another's feet it can not, in

the nature of things, be any other than a religious ordinance, fully as much so as any other ordinance in the gospel.

To illustrate this argument further we would observe there are many duties that must be performed to persons outside of the church. But these duties are not church ordinances, for they are to and for persons that are not in the church, such as you must love your enemies, do good to them that hate you, entertain strangers, feed the hungry, clothe the naked, etc. These are religious duties but not church ordinances. But it is very different when we come to the church where no observance or duty is commanded to the members for their observance with one another. It must of necessity be a religious ordinance, for it is something to be done by a religious person, and it must be done with none but the disciples, which makes it exclusively a religious ceremony. Such are the facts in regard to the Lord's Supper, the Communion, Feet Washing, Baptism, etc.

Let us contrast the feet



washing of our Savior with the ancient custom, that the two practices may be clearly seen. On one side, in the command of the Savior, you see the believers assembled together in one place engaged in washing one another's feet. They are trying to follow Jesus who gave them an example, for he is the author and finisher of their faith on that subject. Now look on the other side at the ancient custom of feet washing. There you see a man get water for a stranger, or traveler, to wash his own feet. Or, perhaps, you see our neighbor get water to wash the feet of some person in his family at his home, where they came to lodge with him. He is trying to follow the ancient custom. It is the author and finisher of his faith on that subject, or at most it may be Jesus is the author of it, and the ancient custom finished it. But to us it seems opinion is both the author and finisher of it.

The Savior attached a very great penalty to the matter of feet washing when Peter refused to have his feet washed.

In John, 13:9, "When the

Savior comes to Peter to wash his feet, Peter saith unto him thou shalt never wash my feet. Jesus answered him, If I wash thee not thou hast no part with me." Here Peter learned that if he persisted in rejecting this matter of feet washing there was a most terrible penalty awaiting him.

The main point in this argument is the Savior here presents feet washing as a law with a penalty when he says, "If I wash thee not thou shalt have no part with me." A greater penalty could not be attached to any law than Jesus here made to enforce the submission of Peter to the ordinance of feet washing.

That penalty was more than all physical punishment, even more than death. It was the part Peter had with the Savior; it embraced his greatest interest in this world and in the world to come. How awful would be the condition of some if Jesus would inflict that penalty, "Thou shalt have no part with me," upon all those who refuse to submit to the ordinance now. Yet he threatened that judgment upon Peter,

who was as dear to him as any of us are. Though the penalty threatened, soon moved Peter to submission, there are many to-day who obey not the command and fear not the penalty.

There was no penalty like that attached to the ancient custom of feet washing. In fact, it has no penalty, for it was not a law, though in ancient times God made a law that the priests should wash their hands and their feet. Exodus 33:21, "So they shall wash their hands and their feet that they die not." In this law the penalty for not washing the hands and feet was death, but it was a very different thing from the ancient custom of feet washing. One was a positive law, with the penalty of death, while the other had neither command nor penalty. And the law of feet washing given by our Savior differs from both of them. The priest washed his own feet, while the disciples were commanded to wash one another's feet. If Peter had refused to be baptized or to take the communion the penalty could not well have been greater.

The penalty was so great that it would separate him

from Christ, thus making this matter of feet washing so important to Peter that it in some way embraced his spiritual welfare, his fellowship with Christ and his membership in the church, for if he had no part with Christ he could have no part in either.

When Christ makes the penalty so great that it would reject a disciple for refusing to engage in it, he thus himself makes it an ordinance in the church so important that it is essential to membership, and gives up good authority for saying to a member today who, like Peter, would refuse to engage in the ordinance of feet washing, that you can have no part with us, for we should be like Christ when he gave us the divine law nineteen hundred years ago. He said that to one who refused to submit to feet washing the same kind of refusal now, for we wish to hold feet washing in the same light, in the same way it was given when Christ instituted it among his disciples.

While on this point we wish to refer to what Paul says to Timothy concerning a certain widow in I Tim.

5:9-10, "Let not a widow be taken into the number under three score years old, having been the wife of one man, well reported of for good works, if she have brought up children, if she have lodged strangers, if she have washed the saints' feet."

Here we wish to note the point that this widow could not be taken into the number who were the most favored and helped by the church if she had neglected or refused to wash the saints' feet. This penalty against a widow, depriving her of the highest privileges and benefits in the church if she have not washed the saints' feet, shows the law of feet washing to be such in that day as to affect the standing of members in the church. Her case was something similar to Peter's. She could be accepted with feet washing, but she would be rejected without it.

From these facts relative to Peter and this widow concerned, it is evident that there was a penalty in both cases affecting their spiritual welfare. The fact that Christ gave it to his disciples, enforcing it with a penalty that they should

have no part with him, and that Paul teaches it in his day, enforcing it even upon the widows with a penalty that they should be deprived of the highest favors of the church if they had neglected or refused to wash the saints' feet, is very conclusive evidence, even positive proof, that feet washing was an ordinance, a law that could not be neglected or disobeyed without incurring the displeasure of God. We can not conceive how it is possible to give more positive proof of a law or binding obligation than is here presented, when the Savior and the apostle, filled with the Holy Spirit, give a command with a penalty annexed, which involves the spiritual welfare and safety of those to whom it is given. There is not a command in the New Testament given in a more positive manner than this. Here is the command of the Savior connected with his example and enforced with a penalty. How could we have more. Baptism and the communion have not been given with more commanding force, if, indeed, with as much.

Compiled from "Doctrine



of the Brethren Defended,"  
by R. H. Miller. (Ed.)

### OUR PREACHER

This article is written with the hope that it may help many to understand better their minister since he always has been and always will be the center of much ridicule and mockery (at least by some). It is a known fact that practically all jokes center around the Scotch, the Irish, the Dutch, or the preacher, and today the preacher is to many only a joke. Now let us consider our ministers as we have them in our various churches.

We cannot do without a preacher, but how shall he preach unless he be ordained to that work. So when the need arises, the congregation is exhorted to consider the matter and pray over it, and then the Church is asked for her voice. If the congregation thinks proper, a day is set when votes will be taken for some man to fill this place. This man must needs be taken from the congregation, and without exception he is an imperfect man. This man himself has no voice what-

soever in the matter. Some other members in the congregation, moved by the Spirit of God, says this is the man that shall have this added responsibility. As for the individual, almost without exception, his desire is that it might be someone else; not that he is not willing to labor in the vineyard of the Lord, but because he already knows and feels his imperfections. And let us remember that in the majority of cases his other duties are not diminished, neither is there any reimbursement for the additional responsibilities laid upon him. May God help us that we shall never have a salaried ministry. This man whom the congregation sees fit to ordain to this place has no choice in the matter. Should he refuse to preach, he is guilty before God. Paul says in I Cor. 9:16, "Woe is me if I preach not the gospel."

What shall he preach? Let us remember that the message is not His Own. If it were, then surely our preacher might refrain from saying many of the things he does; or, in other words, he would not need to rebuke or even warn against sin.

He could speak as the people desired Jeremiah to speak, "smooth things," and reserve his harsh sayings for Samaria. Surely he could speak just as pleasing a message as ever comes over the radio, but he must do as God says to Jonah, "Preach the preaching that I bid thee." If he knows that he or his own family have imperfections, he must still preach a perfect Gospel, and of course it is his duty to help keep house not according to his own plan but according to the instructions given in God's Word.

Preaching and rearing children have much in common; those who have never had children oftentimes think they could do the job of rearing children better than those who have them. Someone has said it is surprising how well the American parents listen to their children. It is even more surprising and alarming how well many ministers of the Gospel listen to their disobedient members.

Perhaps you say, "Well, I have quite a problem along that or that line." Well, remember your minister has all those problems of his own, besides the respon-

sibility of looking after the welfare of the congregation.

In God's Word he is described as a watchman. This expression probably refers to the ancient cities with their high walls. Men were placed upon the wall to watch both the outside and the inside for danger, fire, robbers, or anything that disturbed the peace or welfare of the inhabitants. (Ezek. 3.) One commentator in speaking of the watchman has this to say: "Men curse the watchman if he is faithful; God curses the watchman if he is unfaithful." Why do men curse the faithful watchman? Human nature prefers to go on in its own way, but remember that the watchman must (according to Ezek. 3) give the warning whenever danger is evident. And let us remember also that the watchman who is faithful is in a position and does see danger before the inhabitants or the city are aware of it. In the Church of Christ we are responsible for taking the warning of the watchman whether we see the danger or not. If each individual will wait until he sees the

danger for himself, surely both the city and the individual may be destroyed.

Our preachers must spend much time in the study of the Word (time that many of us can use to provide for our families) and then perhaps if he does not prosper in a financial way as others, a few will say, "That man is lazy; why doesn't he get out and work?" If he works hard six days a week, others will be led to think he is too worldly and does not have the welfare of the church at heart.

It is true, also, that he has many joys, but this article is written to bring out a few of the truths that our own ministers may feel too embarrassed to speak on since there are very few who are in a position to understand him. Among his joys we have this: "I no greater joy than to see that my children walk in truth." God has and will continue to bless that faithful laity that endeavors to be submissive to the teaching of the Word. How the minister rejoices to know that he has both young and old who want only the truth. Then again, it is a great joy to any minister

who has the privilege of helping his sheep. If we think our preacher is not doing his duty, let us just be fair and frank and talk the matter over in a way that becomes brethren in the Lord. Above all we do not want to resort to the world's ungodly method of backbiting. Then, too, we do not want to sin against God in ceasing to pray for our ministers.—M. S. Stoltzfus in Gospel Herald.

### WHAT WILL YOU DO?

A. L. Yost

God has given man the power of choice: good or evil; saved or lost; heaven or hell; you are at liberty to choose whatsoever you wish.

You have a wonderful privilege. God did all He could to save you. For God so loved you that he gave His only begotten son to die in your place, that if you choose not to perish you cannot miss that happy end. "All things are ready." (Jesus, Matt. 22:4.)

There is a mighty monster everywhere: his name is death; his mission is to remove you from time into the great beyond. Are



you ready for the great change? Have you made the great change? Have you made the right choice? Will you seriously consider this question? It is both a privilege and a duty to do so.

There are only two destinies in eternity: a heaven of endless glory, for all who have chosen to accept Christ, and a hell of eternal woe for all who will not come to Him for life. (Jno. 5:40). These facts are only too true, and it is your first, your great business of life to discover this. If you do not know where you stand you had better face the hard fact today. The present life is the only time, and it will not do to put this question away till the dying hour, for your risk is too great. You will have too much to do then and besides your end may be sudden. Remember, there is no choice to be made for salvation outside of this present time God is giving you. Once too late—forever too late. You cannot afford to trifle with your eternal destiny. Hell is a terrible reality; a place prepared for the devil and his angels. (Matt. 25:41.) It was not

made for you, but will you choose to go there? Therefore choose you this day whom you will serve, for on the morrow you cannot depend.

During a revival meeting, a respectable young man felt to give his heart to God and confess his sins and forsake all to follow Jesus. He acknowledged the necessity of it and promised to do so some future time, excusing himself, saying: "not now." Soon after, the great monster death began to rap at the door of his life. He at once confessed he should have made his choice a few days ago while God through a revival was calling him, and now be ready to die. "But I was stubborn," he said. "God would have saved me from my sins, but now in pain almost unbearable, and on the very brink of eternity, I have no hope for the future, all is dark and gloomy. I have resisted God, His Spirit, and His ministers, and now I must go to hell—Lost! Lost! Forever lost! Passing away unsaved!"

The doom of great Bible men was sealed for neglecting to do the things they knew must be done. Had I

only! Had I only!, will be the great sting of being lost; and in addition to this sting, will be the terrible burning in that great "lake of fire."

Dear reader, your future happiness or misery depends upon: 1st, what you are—wicked or godly, lost or saved; 2nd, what you believe—"He that believeth in Me as the scripture hath said, (Jno. :38). Again: "Whosoever believeth that Jesus is the Christ is born of God." (I Jno. 5:1.) 3rd, what you do: "Not everyone that sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of My Father which is in heaven." (Matt. 7:21.)

Dear unsaved friend, and prodigal, stop—look—listen—in your hasty course and perhaps troubled mind. "Where will you spend eternity?" Where will your poor soul be, in hundreds and thousands of years from now, eternity without end? Does it pay to be indifferent, thinking as many do, deluded with the fatal error, that sometime, somehow, things will work out alright? Neglect will not be an excuse for sin: "How

shall we escape, if we neglect so great salvation." (Heb. 2:2-3.)

Dear unsaved friend, I plead with you, do come to God and His dying love, and have your sins blotted out and remembered no more. "Seek ye the Lord while He may be found, call ye upon Him while He is near.." (Isa. 55:6). Step out of death into life this very hour. What will you do, if you are to awake as the rich man did, in hell, forever too late? (Luke 16:19-31.) "And these shall go away into everlasting punishment: but the righteous into life eternal." (Matt. 25:46.)

—Moundridge, Kan.

#### THE FOUR FREEDOMS

How much shall we sacrifice for our loved ones, our homes, and our country to make them safe? This is a question that has been asked and should stimulate thought and action. It is my conviction that to make them safe we must make every sacrifice necessary to instill into the hearts and lives of ourselves, our loved ones, and our countrymen those basic moral principles set forth in the Word of

God which our Christian fathers and mothers have taught us. We cannot lose sight of the sacredness of the principles taught in the Bible without spiritual loss.

Let us view sensibly and seriously the four freedoms:

To make freedom of worship of value to ourselves we must worship. A freedom of which no advantage is taken is of no value! If we as a nation would congregate to worship God upon each Sunday and serve Him faithfully each of the remaining days of the week, He would honor us as faithful children and would bless and prosper us.

In order that freedom of speech may be a blessing and benefit, our speech must be seasoned with sense. Senseless chatter whether said, written, or sung is but chaff that checks progress and dispells wisdom.

Freedom from want shall come when each becomes interested in all—all together promoting the welfare of each member of society; all mankind, a community with undivided allegiance, as a unified family imbued with unity, brotherhood, allegiance, and peace.

That will be when Jesus Christ the Prince of Peace takes charge.

Freedom from fear! Perfect love casteth out fear! Would we indeed be free from fear? Then let us love God and man as Jesus commanded when He said, "Hear, O Israel; the Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment; and the second is like, namely this, Thou shalt love thy neighbor as thyself."

To do less than to try, by the grace of God, to achieve this status for the human family is to continue to invite ignorance, idolatry, slavery, poverty, and fear. May we as the children of a living and the only true God give Him full room in our lives that we in our living may stand steadfastly for the principles of His divine Word.—L. C. Miller in Gospel Herald.

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#### THIS DO IN REMEMBRANCE OF ME

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Here would I feed upon the bread  
of God,

Here drink with thee the royal



wine of heaven;

Here would I lay aside each earthly load,

Here taste afresh the calm of sin forgiven.

This is the hour of banquet and of song,

This is the heavenly table spread for me;

Here let me feast, and feasting, still prolong

The brief, bright hour of fellowship with thee.

Too soon we rise; the symbols disappear;

The feast, though not the love is past and gone;

The bread and wine remove, but thou art here

Nearer than ever, still my shield and sun.

I have no help but thine, nor do I need

Another arm save thine to lean upon:

It is enough, my Lord, enough indeed;

My strength is in thy might, thy might alone.

Feast after feast thus comes, and passes by;

Yet, passing, points to the glad feast above,

Giving sweet foretaste of the festal joy,

The Lamb's great bridal feast of bliss and love.

—Horatius Bonar.

Selected, by Melvin Roesch.

### MAKE FRIENDS OF YOUR TRIALS

Make friends of your trials,  
Don't grumble and pout,

And murmur and wonder

Just what it's about;

Why God has permitted

This strange thing to come

To dampen your pleasure

And darken your home.

His ways are not our ways,

If we understood

The whys and the wherefores

Of all that is good;

To strengthen our character,

Help us to stand

Ready to follow

At His command.

How often we willing

Would be to accept,

Whatever He sends

That we might be kept,

Pure as the gold

Which by fire is tried,

Cleansed by the blood

Of the crucified.

So smile at your trials,

Make friends of them now.

Don't let ugly wrinkles

Befurrow your brow;

But come to the Father,

To His will be resigned,

Your trials will turn

Into blessings, you'll find.

Selected by Hazel Weaver.

Tell not your secrets to your friend

For should your friend become your foe,

The world would all your secrets know.

Much pain and toil each one must pay,  
Before the Graduation Day.

The greater cheer you radiate,

The sweeter friendship you create.

The more you love or give away,

The more you'll have another day.

The unwearied sun from day to day  
Doth his Creators power display,  
And publishes to every land  
The work of an Almighty hand.

—Addison.

You are writing each day a letter  
to men,

Take care that the writing is  
true;

'Tis the only gospel that some men  
will read,

That gospel according to you.

### ADULT SUNDAY SCHOOL LESSONS

- Oct. 6—Luke 19:1-28.  
Oct. 13—Luke 19:29-48.  
Oct. 20—Luke 20:1-26.  
Oct. 27—Luke 20:27-47.  
Nov. 3—Luke 21:1-38.  
Nov. 10—Luke 22:1-30.  
Nov. 17—Luke 22:31-71.  
Nov. 24—Deut. 8:1-20; Psa. 50:23.  
Dec. 1—Luke 23:1-31.  
Dec. 8—Luke 23:32-56.  
Dec. 15—Luke 24:1-35.  
Dec. 22—Luke 2:1-20.  
Dec. 29—Luke 24:36-53.

### PRIMARY SUNDAY SCHOOL LESSONS

- Oct. 6—The Death of Moses. Deut.  
34:1-12.  
Oct. 13—Joshua the New Leader.  
Josh. 1:1-18.  
Oct. 20—Crossing the Jordan. Josh.  
3:1-17.  
Oct. 27—The Capture of Jericho.  
Josh. 6:1-21.  
Nov. 3—Achan's Sin. Josh. 7:1-26.  
Nov. 10—The Sun Obeys Joshua.  
Josh. 10:1-27.  
Nov. 17—Good Resolutions. Josh.  
24:13-28.  
Nov. 24—Thanksgiving. Psa. 103:  
1-22.  
Dec. 1—Gideon's Call. Judg. 6:  
11-40.  
Dec. 8—Trumpets and Lamps.  
Judg. 7:1-25.

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- Dec. 15—Samson's Strength. Judg.  
16:21-31.  
Dec. 22—Birth of Jesus. Matt. 2:  
1-12.  
Dec. 29—Ruth and Naomi. Ruth.  
1:1-22.

# BIBLE MONITOR

Vol. XXIV

November 1, 1946

No. 21

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## THE OPEN WINDOW

If you would like to read a true story, that is short, full of exciting action, that portrays real character and faith in God, read the sixth chapter of Daniel.

In these few lines I would like to collect a few practical thoughts gathered from one expression in this chapter. "His windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." Dan. 6: 10-11.

The open windows, why were they open? So that those outside could hear Daniel pray and then honor him because he was so good? No. To let people know that he had enough nerve to defy the laws of the land? No.

First notice, that Daniel went to his chamber, if either of the foregoing, if answers were true; I think he would have knelt down before all, right in their assembly-room.

Second notice that, the open windows were toward Jerusalem, the center of worship, the meeting place between God and man under the Jewish law.

I am convinced that Daniel wanted to remove as many obstacles between him and his God as possible, so that he could be as near to God as possible in order to speak or pray to him.

Notice, did Daniel pray just to disobey the decree which he knew was signed? No, we read, "as he did aforetime." Through his teaching, his faith, his experience with God, he had set up a standard of practice which he felt was right and



needful.

Now dear reader he was following his conviction even when he knew the death penalty, the loss of his exalted position and the loss of his associates would be the decree. However, because of his faithfulness to the true God he was saved from the effect of this decree, greatly rewarded, and God's name was glorified.

Now when we pray, if we pray at all, are the windows of our heart open so God can hear? Has the love of money, the work we have to do, the sins that have not been forgiven, and the cares of this life closed the windows of our heart so that God cannot hear?

Or perhaps we have deliberately shut the windows for fear man might look in, see us praying, and ridicule us, or try to lower our prestige in this world. "The Lord is on my side: I will not fear: what can man do unto me." Psalms 118:6. "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Hebrews 10:22.

## "THREE CHEERS"

Melvin C. Roesch

In the Christian warfare that we are in, although we do not fight against flesh and blood, we become downhearted, discouraged almost to despair at times, and the only excuse we can give I think would be the weakness of the flesh, which we unthoughtedly trust in too much. It is true that we will suffer in the flesh because we have named the name of Christ and trust in Him; the Word says, "That all that will live Godly in Christ Jesus shall suffer persecution."

Our pathway of life has been quite often illustrated by the scripture relating the incident when the disciples were in a ship, the Lord being there also but asleep, while a great tempest arose in the sea. The result was, that the disciples came to Jesus for help.

The apostle Peter was one that was easily discouraged, yet in his later years, after he had been converted and knew his Lord for what He truly is, gave us this con-

solation in (I Pet. 3:12-14), "For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But, and if ye suffer for righteousness sake, happy are ye: and be not afraid of their terror, neither be troubled."

In searching the scripture we find at least three places the Lord has said, "Be of good cheer," and for three separate things, yet the three make a completeness of the Christian's pilgrimage in life from the first until the end.

In Matt. 9:2, "And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee." Now why cannot we have just as much reason to be of good cheer as the man sick with the palsy? Cheer is a state of gladness or joy, and as a starter in the Christian walk of life our hearts can overflow with gladness or cheer for the forgiveness of

sin. David says, "Blessed is he whose transgression is forgiven, whose sin is covered," then in this alone a child of God has a right to be cheerful beyond any thing the world can give, for the Word says, that "Sin when it is finished bringeth forth death."

The second place we refer you to (Matt. 14:27) "But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid." This took place after the Lord had fed the multitude and had sent his disciples on in a ship over the sea. While he sent the multitude away, a storm arose, the ship was in the midst of the sea, the wind contrary, and Jesus appeared, might we think of this as the "Cheer of companionship." A narrative in (Gen. 24) brings this thought to mind, "Fear not, for I am with thee," and David in the 23rd Psalm, "I will fear no evil, for thou art with me." The unseen passenger with the natural eye, yet always present, and with the eye of faith we can think of him as our escort, and why not "Be Cheerful?" He is the "Captain of our salvation" with us on the boat in the

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sea of life, not allowing us to be tempted above what we are able to bear, giving us the needed things of life, and he says, "Be not afraid."

In the third place we direct your minds to John 16:33, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: But be of good cheer; I have overcome the world." We refer to this as the "Cheer of Victory," there are many boys that have had the desire to be a hero in the wars of the

world, and there has been great shouting and cheering given to soldiers when battles are won, but dear reader if you want to be in a victorious battle in life you must join the ranks of the Christian soldiers, for they are the ones that will come out victorious. No question about it at all, there has been a good many times in the world when some army was almost to victory, and alas the tide changed, but it will not happen on the Lord's side, it is sure.

(I John 4:4) "Ye are of God little children, and have overcome them, because greater is he that is in you, that he that is in the world." We have every reason to be cheerful all along the Christian pathway of life.

**PEACE AND COMFORT**

Paul R. Myers

In times of need, trial and affliction, a Christian has an inward feeling of security, peace and rest that a child of the world is quite unfamiliar with.

Christ says, "My peace I



leave with you." And again, "I will send you a Comforter." This Comforter is the Holy Spirit working in a man's being. It is the ever present comforter and guide along the Christian pathway.

If there would be no promise of a reward to the faithful in the next world, a true Christian possesses, in this life, a state of security, invaluable, inestimable, worth of all sacrifice made for it. Yet, it is ours, free, paid in full by our Savior, and all we are asked is, come, partake of it freely.

While we have the comforting presence of the Holy Ghost in this life, our outstanding comfort shall be more fully realized when the hour of death strikes, and we hear the voice of the Savior says, "Come up higher, enter into the joys of the Lord."

Several of Christ's institutions, if carried out according to scripture, are for the strengthening and building up of this peace and comfort.

Baptism, administered to a sin-filled soul, cleanses it from all sin. What in its place would answer the same purpose? Nothing. Jesus

gave us an example, being baptized of John in the River Jordan. Not that Jesus needed baptism for the remission of sins, but that we might abide by his example. Therefore, a re-born person, baptized for the remission of sins, has a wonderful peace and comfort in that he, through the administering of this ordinance according to the scripture, has his sins washed white as snow.

After a man has been baptized, in his daily walks in life, he is confronted with sin on every hand. We are only human and do err. But we have a comforting thought that if we are willing to confess our sins to God, He is willing to forgive our sins.

We must confess our sins to Him through prayer. We have a very comforting thought in the fact that Christians have access to Him while a non-christian does not. Also, we are taught in God's Word that He does not tire of our oft-coming to Him. His virtue and power is none the less, even if we call upon him incessantly. So it behoves us to be Christians to have the privilege to pray. Every

true follower of Christ fully realizes and comprehends the value and need of prayer. Prayer offered in faith, if we be in proper relation with God, is our means of directly communicating with Him. To communicate with Him affords peace and comfort.

The fact that God does not always answer our prayers when and how we wish, does not lessen the value or need of prayer. We may ask contrary to His will and He being the great Judge will answer, not as we may wish, possibly, but in His way which will be for our best.

Observing the ordinances such as feet washing, the Lord's Supper, anointing, ect., all bring peace and comfort to a Christian. They all are commanded and all were instituted by God. Observing His commandments brings blessings obtainable in no other way.

These things are to enrich us as we travel life's pathways. True, we are confronted many times with sickness, with sorrow and so forth. Prayer makes the road easier. If there are problems confronting us that seem insurmountable,

we can rest assured and do have that promise that by telling it to Him, that He will aid us, comfort and help us. He can when all other help fails.

From the day of our baptism until the day of our death, we have a comforting thought if we are right towards God and our fellow-man, we have assurance that God will be with us. This is not only a spoken axiom, but if we are in the faith, it is a fully realized fact, fully felt within.

The Bible says "It is appointed unto man once to die, and after death the judgment." The true comforting thought for the Christian will be fully realized, if, when we part this life, we hear God's voice applaud us and say, "Come up higher, enter into the Joys of thy Lord." That will fully be worth more than anything we may feel we have sacrificed for Him.

We need not hesitate about accepting the true religion of Jesus Christ, be cause, as I said in the beginning, if our only hope was in this life, the comfort and peace derived from it would more than repay any effort spent for it. But our

true comfort and full blessing will be rewarded in the life to come, Eternal Life.

Greentown, Ohio.

## PLAN OF REDEMPTION

C. W. O'Brien

The great plan of redemption by which man is enabled to regain the glorious and happy state which our first parents lost through sin, should attract the attention and interest of every son and daughter of Adam.

Christ is the great central figure of this wonderful work. Christ as our Creator and Redeemer. The fact is that Christ is the one who has been connected with this world from the beginning as creator, as the leader of Israel in the wilderness. He gave his life upon the cruel cross that we might live and he prayed the Father to forgive them that were driving the nails through his quivering hands and feet.

We read in John 17: 24-26, where he prayed the Father that they which he had given him might be with him that where he is

they could be also, that they might see his glory also. Now we should look forward to the time when, not as the leader of Israel, neither as the man of sorrow will he appear to this world, but as one who comes in his own and in his Father's glory with all the host of heavenly angels with him.

He will come to take possession of the kingdom which he has purchased with his blood. He was the only one found worthy to break the seals and open the great Book that was to save the world. John wept much with great fear that all mankind was doomed to everlasting destruction.

But John tells us in Rev. 5:5, that one of the Elders told him, "Weep not: behold the lion of the tribe of Juda, the root of David, hath prevailed to open the Book," this being Christ the son of God.

Rev. 5:9 tells us, "For thou was slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." I Jno. 3:7 says, "Little children, let no



man deceive you; he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. Oh what a wonderful Saviour that could do what no other being could do. Soon we will be permitted to look upon this same Jesus that died upon the cross on mount Calvary, for our sins. We like sheep apparently have almost all gone astray. Oh that we may think more deeply of things that are to come and make a greater effort to be numbered with the great multitude that John saw, of ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, worthy is the lamb that was slain to receive glory and blessing and honor.

We can say with I John 3:1-2, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall

appear, we shall be like him; for we shall see him as he is."

Cresaptown, Md.

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## FAITH

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Theo. Myers

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## Part II

In a former article I tried to show that there is evidence all about us that should cause us to have faith and belief in God. Now I desire to carry our faith to include the Son of God.

It is apparent that in Jesus' time as well as our own time there were and are those who believe in God in a sense and yet do not believe in the Lord Jesus.

Jesus must have referred to such when he said, "Ye believe in God, believe also in me." In John 3:16, we have what has been called the Golden Text of the Bible, "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life."

Again in John 3:18, "He that believeth on him is not condemned, but he that be-

lieveth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

The unbeliever need not wait till judgment day to know his doom, for he is already condemned regardless of what else he may do.

John 3:36, "He that believeth on the Son hath everlasting life: and he that believeth not on the Son shall not see life; but the wrath of God abideth on him."

John 5:23, "He that honoureth not the Son honoureth not the Father which hath sent him" Also Jno. 5:24, "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

Many more scriptures might be quoted to show us the necessity of believing in the Son of God. I do not believe any man can have passed from death unto life, or darkness unto light, without knowing it. It is too great a change to take place unconsciously. I am greatly concerned as to how to believe, what to believe

and as to how I shall manifest that belief to God and my fellowman.

There are so many versions, ideas and teachings concerning what it means to believe in Jesus that it has caused me to discuss the thought in these article.

When there is so much, in this life as well as in the life to come, that depends upon our faith in Jesus, it behooves us to be very careful in this matter.

We read and hear so much about salvation that seems so contrary to the word of God, that it makes us wonder if many are not being deceived.

Let us notice a few examples of conversion found in the scriptures.

In the 16th chapter of Acts we have recorded the conversion of the Philippian. Because of the ability of Paul and Silas to sing songs of praise to God at midnight, while in stocks with bleeding backs, and because of the miracle of the earthquake and that no prisoners had escaped, he realized it was by the power of Paul's God being manifested. He was made to exclaim "What must I do to be saved?" and they said, "Believe on the

Lord Jesus Christ and thou shalt be saved and thy house." You will notice he was to believe on the Lord Jesus.

Again in Acts 8:26 we have the conversion of the eunuch. In the 36th verse, as the eunuch and Philip came to a body of water, the eunuch said, "See here is water; what doth hinder me to be baptized?" Philip's answer was, "If thou believest with all thine heart thou mayest."

Also in Acts 2:37-38, when Peter had preached that powerful sermon on the day of Pentecost, which brought conviction to the children of Israel and they were made to ask "Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

The reason I present these scriptures is because I have heard prominent ministers state that there is not a thing required of a sinner but to say, "Jesus come into my life," and they are saved instantly. I desire to compare that state-

ment with the three conversions mentioned.

There is much stress laid upon the first conversion mentioned, that of the Philippian jailer. It is true Paul told him to believe on the Lord Jesus. My point is what was he to believe? I hear this same Paul say, "How can they believe on whom they have not heard?" Undoubtedly this was the first time this man had ever heard the name Jesus. Now what was he to believe?

You will please notice, that in the 32nd verse they spake unto him the word of the Lord and to all that were in his house. They must have all been able to hear and comprehend Paul's preaching so that leaves out any infants in that home.

However, by Paul's speaking the word of the Lord, undoubtedly he taught them what Jesus required of them, and that was surely part of what is meant to believe on him. Certainly they were to believe on his atoning blood, and his vicarious suffering. Nevertheless Paul must have taught the need of baptism as well. At least they were all baptized that



same night and I do not believe they were saved until they were baptized.

Regarding the Eunuch, after Paul had preached Jesus unto him, he also called for baptism, and after he came out of the water he went on his way rejoicing; not until then.

Also when the Israelites asked "What must we do?" Peter's answer included baptism and then the promise of the Holy Ghost.

If it were as many would answer today they would say if you are convicted of sin that is enough.

But Peter said be baptized for the remission of your sins, and thus it stands to this day.

Why not? They were commissioned to go and preach the gospel in all the world and to baptize them that believe in the name of the Father, and of the Son, and of the Holy Ghost. In Mark 16:16 we read, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." I might say even if he was baptized but did not believe.

Paul's and Cornelius' conversion each included baptism. Certainly more

than mere belief is necessary to salvation.

North Canton, Ohio.

## NEWS ITEMS

### WENATCHEE, WASH.

The Wenatchee Dunkard Brethren were glad to have Elder E. L. Withers arrive with Bro. and Sister Myers and Sister Rose, Saturday, September 28th. Brother Withers gave us two fine messages on Sunday, with a good attendance.

We received a message from the General Mission Board telling us that they have been unable to secure an evangelist for our revival services this fall. We are hoping they will be able to secure an evangelist later.

Everybody is busy with fruit harvesting as we have bumper crops in all lines. We invite anyone traveling through to stop and worship with us especially those who are looking for a new home in a healthy location with good church relations. We solicit the prayers of God's children for our work here.

E. W. Pratt, Cor.

### MECHANICSBURG, PA.

We the Mechanicsburg Dunkard Brethren church just finished a two weeks meeting, which started September 8th and continued through Sunday evening, September 22nd. Elder J. P. Robbins

preached eighteen sermons to us. We all enjoyed the wonderful messages from God's word. We believe we were all built up that we should be much stronger than we were before. We had fairly good attendance during the revival meetings though we are not so many in number. Even though there was none added to the church we felt the Holy Spirit and we believe there are some counting the cost.

We know that Brother Robbins did his best for us and our prayer is that God may bless him so he may hold many more meetings for the Master. We were thankful for all the neighboring brethren and sisters who came to help us while these meetings were held.

We ask for the prayers of all like precious faith in our behalf. May we all work together for the kingdom of our Lord and Savior, Jesus Christ, is our prayer.

Harry L. Junkins, Cor.

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### LOVE FEAST DATES

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Goshen, Ind., Nov. 2.  
 Kansas City, Kans., Nov. 2.  
 Shrewsbury, Pa., Nov. 3.  
 Midway, Ind., Nov. 16.  
 Orion, Ohio, Nov. 16.  
 Waynesboro, Pa., Nov. 17.

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### GOSHEN, IND.

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Our harvest meeting was held September 15th with a good attendance, Bro. Melvin Roesch from Wauseon, Ohio and had charge in the forenoon and Bro. D. P. Hostetler in the afternoon. Bro. Hostetler also had charge of the Sun-

day school lesson for the adult classes which were all united in one. We certainly did appreciate the splendid attendance from other congregations.

Our regular quarterly council convened on Saturday afternoon at 2:30, September 27th. Song No. 477 was sung followed by Bro. B. E. Kesler reading I Cor. 12 and Bro. Minor Leatherman then led in prayer. Our Elder, Bro. Harry Gunderman then took charge of the meeting. There were no letters granted and none received. Several items came before the church that the visiting brethren brought from the annual visit. These were taken care of in the regular way. We had a very good attendance and a wonderful spirit prevailed.

Don't forget our series of meeting which begins October 20th and continues for two weeks, closing with love feast services on November 2nd with services beginning at 10 a. m. Come and enjoy these services. Bro. Henry Besse will conduct our meeting. May God bless these meetings and all others that are in progress.

Sarah E. Yontz, Cor.

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### FOSTORIA, MISSION

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In our recent series of meetings Bro. W. A. Taylor preached the word with power and has sown the good seed. We were made to rejoice that two were willing to give their hearts to the Lord. We believe the spirit is striving in other hearts. May His convicting power draw them to the Savior before it is eternally too late.

We held our first love feast at this place September 28th with 20 surrounding the tables. All the

members here were present. Some who had not attended a meeting like this for several years. We feel this meeting has been worth all the efforts and sacrifice to make it possible.

God has wonderfully blessed us. The weather was good and we were able to get the needed provisions for the feast. Due to the meat situation some were doubtful of being able to get this, but God can rule and over-rule.

We appreciate the visiting members, especially the ministering brethren and the service they rendered at this time.

Since Bro. Taylor has moved in our midst, we have had steady Sunday services. Sunday school at 10 a. m. and preaching at 11 a. m. We are now considering Sunday evening service at which time we hope to study our Polity Booklet. We believe this will be profitable to all and especially helpful to those young in the faith.

We need to teach and instruct much in these evil days, for Satan, the enemy of our souls, is ever ready to snatch the good seed away, and is going about like a roaring lion seeking whom he may devour.

We ask an interest in the prayers of God's children, that the work may go forward to the up building of His kingdom and that we give the more earnest heed to the things which we have heard, lest at any time we should let them slip.

May we go forth with greater zeal and more willingness to sacrifice for the work of the church, that those who have named His name may not fall by the wayside, but will be built up and kept in

the faith and others brought into the saving knowledge of the gospel for His glory and praise.

Ada Whitman, Cor.  
West Millgrove, Ohio.

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### LITITZ, PA.

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The Northern Lancaster County congregation is looking forward to a series of meetings starting Nov. 10, for two weeks, with Bro. J. P. Robbins evangelist.

A hearty invitation is extended to all who can, to attend these meetings.

Susanna B. Johns, Cor.

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### MIDWAY

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The Midway congregation met in council on the evening of Sept. 18th with Bro. D. W. Hostetler in charge. At this meeting Bro. Hostetler was elected for our presiding elder. Bro. Walter Stout was elected for trustee to fill a recent vacancy. For the remainder of the year it was decided to continue Sunday school as at present except for the addition of a primary class; then have our regular Sunday elections at our December council.

We have decided to observe our communion services on Saturday, November 16th, with service to begin at 2 p. m. We invited all who can to come to these services, also to our regular Sunday services whenever possible and worship with us. Each Sunday we have Sunday school at 9:30 a. m., followed by preaching. We are located 3 miles southwest of Peru along U. S. highway 31.

In invitations to communions the



expression is often used, "especially the ministering brethern." Usually I have been opposed to such emphasis, because it tends to minimize the importance of members not in the ministry. However, now that we have only one minister in our number, we do think especially of the need for visiting ministers to occasionally relieve our home minister; but we desire the encouragement and support of all visitors. Perhaps some may pass near here and can stop without great inconvenience.

Raymond and Chelsea Stout have been discharged from CPS.

Paul B. Myers, Cor.

## OBITUARIES

### ANDREW LINCOLN OBER

Andrew Lincoln Ober of Elkhart, Ind., son of Joseph and Mary Ober, was born in Indiana county, Pa., October 15, 1860. He came to Garrett, Ind., in young manhood. Being a plasterer by trade he helped to beautify many homes. He and Essie Cocanower were united in marriage January 13, 1898. To this union were born four sons and four daughters.

In 1900 he joined the Church of The Brethren, and later transferred to the Dunkard Brethren church. He lived faithful until the summons came, September 15, 1946, at the age of 85 years, 11 months.

He leaves to mourn their loss, his wife and eight children; Gertrude Buchanan of Elkhart; Joseph of Hudson; Mary Velma a missionary

in China; Paul of Detroit, Mich., Ruth Long of Kendallville; Forrest of Corunna; Melissa Taylor of Elkhart; Kendall of Corunna; and 12 grandchildren; four great grandchildren; one half-brother, Martin Ober; one half-sister, Lizzie Bowser, and a host of friends.

Death is but a sleep

Why should we weep,

When those in Christ, who die?

Since this we know,

In peace they go,

And joy possess, on high.

Funeral services were conducted by Elders B. E. Kesler and Harry Gunderman, from Psalms 17:15 and I Thess. 4:9 in the Union church house adjoining the Garrett cemetery, Inc., where the body was interred September 17, 1946.

### FAITH AND OBEDIENCE

J. F. Marks

If we read God's word carefully, we will find that men of great faith in God were obedient to him. As we view the life of Noah, who lived in a time of great wickedness, we notice that his obedience to God in all things proved him a man of great faith in God. God told Noah to build an ark. We are told in detail of his obedience to God.

We read in II Pet. 2:5 that Noah was a preacher of

righteousness so he probably warned the people against their wickedness but they took no heed to his warnings. The people likely laughed and made fun of him but that did not hinder his faith and obedience to God. As it was in the days of Noah so shall it be in the days of the coming of the Lord Jesus Christ. In the days of Noah the great majority of the people ignored the way of truth. What are the great majority of the people doing today?

There are but few who are willing to go the way of truth. Many scoff at the people who try to live as close as possible to the doctrine of Christ. The great majority of the people are rapidly growing more wicked in the light of his word.

Abraham a great man of faith in God was obedient to him. I think of the time when God trying Abraham's faith told him to take his son for a burnt offering. A very severe test. I am made to wonder whether there is anyone that would stand up to a test like this in our day. Just to think what men under the old law and also the New Doctrine of Christ suffered and endured. In

our day little things often caused people to change, not for better but for worse, because of not enough faith in God.

"For what saith the scriptures? Abraham believed God, and it was counted unto him for righteousness." (Rom. 4:3.

"Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all."

Rom. 4:16. "Know ye therefore that they which are of faith, the same are the children of Abraham." Gal. 3:7. "So then they which be of faith are blessed with faithful Abraham." Gal. 3:9.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: And hope maketh not

ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5:1-5.

"Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." Gal. 3:24-26, 29.

"Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. 11:1-2, 6.

We should earnestly contend for the faith once and for all delivered to the saints. Faith without works is dead, works—of obedience—is dead. Works of obedience are the proof of faith. We are to hold fast to the faith without wavering; not to

be tossed to and fro by every wind of doctrine; yield not to the temptations of sin; fight the good fight of faith.

When the Apostle Paul saw his work in this world coming to an end he said, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, and not to me only, but unto all them also that love his appearing." II Tim. 4:7-8. To all that life and hold out faithful to the end. If we are faithful to God, we will be obedient to him.

Felton, Pa.

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### THE REALITY OF THE HEAVENLY HOME

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There is but one place where we may hope to find perfection; that place is heaven. There we shall find the sick and lame without a blemish. As William C. Hersherberger has stated, "The One who on earth was racked with pain will walk the streets of the New Jerusalem with the step of an athlete. The sad at heart will be happy, joyfully praising God for His wondrous mercies."



There will be a gathering from all corners of the world, and the only Being who ever on earth enjoyed happiness to perfection will be there to meet and to greet His loved ones from earth. It will be a "joy unspeakable" to look upon our Creator. . Some people think it a great thing to see the President of the United States; but how infinitely greater than any human being is the great Creator of the universe. "And we shall dwell in His presence, and share His joy forever and forever..'

We cannot imagine the beauty of heaven. The gates are of pearl and the streets are of gold. There will be no need of the sun there, for the Lord God will give them light. It is a place of rest and eternal joy and gladness. The thoughts of reunion with the loved ones of earth who have gone before should inspire us to joy even here and now.

The redeemed in heaven are blessed with the loftiest companionship. He that sitteth upon the throne shall dwell among them. What will it be to have God, the source of all wisdom, purity, and blessedness, as

our constant Companion and Friend! "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Paul was writing to the people of Corinth, and that city contained the most beautiful buildings of that day in all the world. The Greeks were noted for their skill in music as well as in art and architecture. Yet, with all their love of the beautiful and their high ideals of what constituted beauty, Paul could say to them that their highest flights of imagination had not reached what God had prepared for them that love Him.

There will be no remains of the conflict with temptation. The spell of sin will be broken forever; and as freedom is one of those things which never grows old, the song of the freedom of heaven will ever be a new song. The happiness of heaven will be far beyond our comprehension. We can have but the faintest idea of it until we realize it by actual experience.

"It doth not yet appear what we shall be; but we know that when he shall

appear, we shall be like Him; for we shall see Him as He is." (I Jno. 3:2.) We may indeed be very happy in the thought that when we shall go to heaven we shall be like Christ, pure and holy like the Son of God. It is God's purpose to give His people a happiness worthy of Himself.

Happiness shall be ours to an extent that we have never before known. The end of life here on earth is only the beginning of a new and greater life.

God has promised to direct our lives. It is truly restful to rely upon God's infinite power and wisdom.

Rev. 7:16-17 reveals a great promise, "They shall hunger no more, neither thirst anymore; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

Just stop and think for a moment how long we shall spend in such a happy state—Forever!

The story is told by Spurgeon of a noted minister who began his work in the

ministry early in life. He suffered not a little at first because of his humble origin and his unpromising exterior. He was sent one Saturday night to a certain house to be ready for the preaching the next day. The good woman, who did not like his appearance, sent him around to the kitchen. John, the hired man, was surprised to see the minister in the kitchen when he came from work. Rough as he was, he welcomed the despised preacher and tried to cheer him. The minister shared John's meal of porridge, John's bed in the loft, and John's humble breakfast. He walked with John to the church in the morning. When the service opened, the minister had not spoken long until the congregation saw that there was strength and power in his talk. They could see and feel the Spirit in his sermon. The hostess, who had entertained him so badly, began to feel a little uneasy. When the sermon was over there were many invitations for the minister to come home to dinner. To her surprise he said, "I supped with John, I slept with John, I breakfasted with John, I



walked here with John, and I'll walk home with John." When dinner time came he was entreated to come into the chief room, for many friends had gathered, desiring to dine with him; but no, he would dine in the kitchen. He had supped with John, he had breakfasted with John, he would dine with John. They begged him to come into the parlor. At last he consented on condition that John should sit at the same table, "For," he said, "John was with me in the beginning and he shall be with me to the end."

Our Master came into the world, and they sent Him into the servant's place where the poor and the despised ones were. Now the name of Christ is honored, and kings and cardinals, popes and bishops say, "Master, come and dine with us." Yes, the proud emperor and the philosopher would have Him sup with them, but still He says, "No, I was with the poor and afflicted when I was on earth, and I will be with them to the end. And when the great feast is made in heaven and the humble shall sit with Me, and the poor

and the despised who were not ashamed of Me, of them will I not be ashamed when I come in the glory of my Father and all my holy angels with Me."

—Wilma Hollopeter,  
in Gospel Herald.

### AN OPEN LETTER TO MY UNSAVED FRIENDS

There are many things I cannot understand, and one of them is that many useful, intelligent, and highly esteemed men like you are not Christians. We know you exercise judgment and discretion in temporal things, and are willing to make the effort to attain your objectives. You would not think of leaving to chance anything that requires definite action on your part. You would not apply such haphazard methods to even the commonest things of life, and yet you will gamble with the greatest and most far-reaching issue that ever faced anyone. What seems so strange to me is that folks with a high standard of intelligence, and whose conduct is above reproach, are concerned only about temporal things. Is



it possible that this is the extent of your ideals? Do you hope to satisfy all the longings of a man's heart in "three score years and ten?" Is this short span enough for you? Think, friend, think seriously, at thirty-five life is half gone; a sixty, ten more years left; at seventy, O God! "A fool there was."

But you say, "I might live more than seventy years." Yes, you might; and again you may die long before that. O friend, do not trifle with time, or gamble with death. You will never beat the devil at his own game. He has a thousand years' experience to a half dozen of yours. His purpose is to mar and destroy all that is good. Nothing is too pure and sacred for his defiling touch; no one so highly esteemed that he would not drag down to hell. He will tell you, "You are good enough as you are, better than some Christians; and besides, there is plenty of time yet." Don't believe him. He was a liar from the beginning. Countless millions have learned too late that there is no truth in him.

You were not born to die. All the teaching and preaching you ever heard was directed to the end that you might believe, and I know that you do believe. Why not act? You have waited long enough, too long. The opportune time does not seem any nearer now than it did years ago. Life without Christ will never satisfy you. You have enough light to know you are unsaved. That more convenient season which you long for is only a mirage on the desert of a Christless life. It has lured countless multitudes to destruction and, if you wait for it, some day it will vanish in the sea of eternity. For you the summer will be ended, the harvest past. All the success, all the pleasure and satisfaction of a life time, will be blotted out in the terrible reality of, "I am not saved," not because there is no escape, but because men choose death rather than life. Oh, the pity of it all!

When Jesus wept over Jerusalem, His great, loving heart yearned to take them in His arms. "But ye would not," the holy record says. In one comprehensive statement He voiced the greatest tragedy of the ages—men going to their doom, simply

because they would not accept God's plan of salvation, which Christ provided at so great a cost. I feel sometimes none of us appreciate what He gave up for our redemption. His rightful place was with the Father in an atmosphere of absolute purity, surrounded by angels and all the unimagined glory and splendor of heaven. Think of leaving such a place to live for thirty-three years in human flesh, subject to pain and distress, "a man of sorrows and acquainted with grief," scorn and despised, a homeless wanderer among sinful men.

The holy one of God mingling with unholy men, the generation of vipers; witnessing the malice and envy and selfishness of fallen humanity; coming to His own and knowing that His own would not receive Him—all this and much more He endured in His ministry, and then that awful experience in Gethsemane. O my Father, must it be; He was deserted and denied by His own chosen ones. He was tried and condemned by a "fixed" jury when even a heathen governor wanted to release Him; taken out to

Calvary after hearing that terrible cry, "Away with Him, crucify Him;" nailed to the cross, suspended between heaven and earth for six dreadful hours; mocked by His enemies, deserted by His friends, and forsaken of God. What a climax to a life whose every action was prompted by love and compassion, If He had lived and died as He did to save a host of friends it would have been wonderful, but to submit to all that shame and agony for His enemies is past understanding.

Dear friends, that sacrifice was made for you. Will you honor such love? Will you acknowledge yourself a sinner before God, and accept the pardon which He, through Christ, is extending to you? The devil is holding a mortgage on your soul and it will be a terrible day when he forecloses. Won't you cut loose now while you have the opportunity? Take the "gift of God" and let the devil keep his "wages of sin." Do it now.

Sincerely, a sinner like you, but saved by grace.

—Elam B. Longenecker  
in Gospel Herald.

## TESTED

### Found Faithful? Or Wanting?

“Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him.” (James 1:12.)

### The Weather Test

Are you a sailboat Christian—making progress in the Lord if the winds are favorable? Or are you a tugboat Christian—plowing right ahead even though the gales are against you?

### The Worry Test

If you trust you do not worry; if you worry you do not trust. Have you found that He keeps him in perfect peace whose mind is stayed on Him, because he trusts in God?

### The Worldliness Test

Do you think as the world thinks; go where the world goes; act as the world acts? Does your life give evidence of having your affections set on things above, not on things on earth?

### The Wallet Test

What proportion of your

income last year was turned over for the work of the Lord? Was it at least as much as the tithe which the Jew paid before the grace of God was revealed in Christ?

### The Work Test

How much of your energy is given to the work of the Lord, and is it a reasonable portion of what you are expending in the day-by-day task of making a living?

### The Witnessing Test

Are you by life and lip commending Christ so that He is attractive to those who do not know Him as a personal Saviour and Lord, and is the vote of your life For or Against Him?

### The Waiting Test

The Thessalonian Christians “turned to God from idols to serve the living and true God; and to wait for His Son from heaven, whom He raised from the dead.” (I Thes. 1:9-10.) Have you turned, and are you living with His coming in view?

### Tabernacle Tidings.

The best place to find a helping hand is at the end of one's own arm.



## CHEERFULNESS

"A merry heart doeth good like a medicine," says the wise man. Is it not worth cultivating? The shut-in may not see much occasion for mirth in life, yet after all we are spared many of the perplexities and annoyances that beset those whose daily work lies in the world outside. We have leisure to cultivate the grace we would like to possess. Surely cheerfulness is one of the most charming. The habit of looking on the bright side is one to be acquired if nature has not gifted us with it.

In the dark of the moon, when it cannot reflect the light of the sun, the stars shine with a brilliancy that moonlight dims. There are always points of cheer, if one will look for them and dwell on them, instead of on the immensity of space that surrounds them. Someone has said that cheerfulness is health.

Help me, O God, to attain the spirit of good cheer.—  
Selected.,

To have God on our side, be sure that we are on His side.

## CHRIST LOVED US ALL

God loves the Germans, the Japanese too,  
They too have souls like Americans do;  
Christ loved them as much as He did you and me,  
When He died for the sinner on Calvary's tree.

Their hearts are filled with jealousy, hatred and greed,  
'Twas for them that the Saviour on Calvary did plead;  
Forgive them, O Father, for they do not know  
That Jesus the Saviour loves even His foe.

The heart of the Saviour is saddened with grief,  
"Why doesn't someone tell them he brings relief?  
I've commissioned my people, 'Go tell all the world  
Of my mercy, forgiveness, salvation unfurled.'

"But instead of a heart filled with love for the lost,  
My people have wandered, forgotten the cost;  
Repent! oh, people! before 'tis too late,  
Peace finds no room in a heart filled with hate."

But peace comes to those who are willing to share  
The love and good will of the Saviour so fair;  
With neighbors and nations no matter what race,  
War is but hatred and murder and waste.

—By Vada Stutzman.

## SENTENCE SERMONS

Truth crushed to earth  
shall rise again. The eter-  
nal years of God are hers,  
but error wounded writhes  
in pain and dies among its  
worshippers.

To avoid criticism, say  
nothing, do nothing and be  
nothing.

ADULT SUNDAY SCHOOL  
LESSONS

- Oct. 6—Luke 19:1-28.  
Oct. 13—Luke 19:29-48.  
Oct. 20—Luke 20:1-26.  
Oct. 27—Luke 20:27-47.  
Nov. 3—Luke 21:1-38.  
Nov. 10—Luke 22:1-30.  
Nov. 17—Luke 22:31-71.  
Nov. 24—Deut. 8:1-20; Psalms 50:23.  
Dec. 1—Luke 23:1-31.  
Dec. 8—Luke 23:32-56.  
Dec. 15—Luke 24:1-35.  
Dec. 22—Luke 2:1-20.  
Dec. 29—Luke 24:36-53.

PRIMARY SUNDAY SCHOOL  
LESSONS

- Oct. 6—The Death of Moses. Deut.  
34:1-12.  
Oct. 13—Joshua the New Leader.  
Josh. 1:1-18.  
Oct. 20—Crossing the Jordan. Josh.  
3:1-17.  
Oct. 27—The Capture of Jericho.  
Josh. 6:1-21.  
Nov. 3—Achan's Sin. Josh. 7:1-26.  
Nov. 10—The Sun Obeys Joshua.  
Josh. 10:1-27.  
Nov. 17—Good Resolutions. Josh.  
24:13-28.  
Nov. 24—Thanksgiving. Psalm 103:  
1-22.  
Dec. 1—Gideon's Call. Judges 6:  
11-40.  
Dec. 8—Trumpets and Lamps.  
Judges 7:1-25.

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- Dec. 15—Samson's Strength. Judges.  
16:21-31.  
Dec. 22—Birth of Jesus. Matt. 2:  
1-12.  
Dec. 29—Ruth and Naomi. Ruth  
1:1-22.

# BIBLE MONITOR

Vol. XXIV

November 15, 1946

No. 22

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

## THANKSGIVING DAY

First let us look on the civil side of the subject. "A day set apart each year by executive authority, for public thanksgiving and praise to God." Webster.

Let us meditate on this definition a moment; "by executive authority" the law of the land; "set apart" especially for a certain purpose, separate of all other purposes; "thanksgiving and praise to God"—are we law abiding citizens?

Now may we turn to God's law: "Honour the Lord with thy substance, and with the firstfruits of all thine increase." Prov. 3:9; "Offer unto God thanksgiving; and pay thy vows unto the most High." Psa. 50:14; "Continue in prayer, and watch in the same with thanksgiving." Col. 4:2.

Honor the Lord with some of the blessings which he has given us. The first-fruits not what is left over that we do not want. Offer and pay our vows to God. This must be done in a prayerful spirit, reverently, submitting ourselves to God. But still continue in prayer and watch—meditate—with thanksgiving.

I find a good summary on how to observe the thanksgiving, not only day but season, in Psa. 105:1-3 "O give thanks unto the Lord; call upon his name; make known his deeds among the people. Sing unto him, sing psalms unto him: talk ye of all his wondrous works. Glory ye in his holy name: let the heart of them rejoice that seek the Lord."

Now re-read this last scripture. Do you think you can find enough to do on Thanksgiving Day? What



kind of a day would this be in our land if we all did our best to observe it according to this scripture? What a joyful day, yes, if just all the professing Christians really put forth their best

### **"OUR WATCHWORD"**

Melvin C. Roesch

"Go into all the world and preach the Gospel." This is a great ideal that we have before us. It covers a vastness that we can hardly imagine how great it is, and yet it is the Christian's Business, not so by choice alone, nor to make things look large to other folks, but it is contained in the Great Commission that Christ gave to his followers and it is a command as much as any other in the Scripture.

In a former article we discussed the Mission of the Monitor, which warns of faults that we have, a real large duty that we are informed of here, and a great deal has been said about it many times, in fact a whole lot more has been said than DONE about it. It embraces the missionary spirit that we talk about, but it

actually takes missionary work to accomplish anything.

(Mark 16:15) "And he said unto them, Go ye into all the word, and preach the gospel to every creature." Some might say that this command was just for the apostles, but the writer of Hebrews says, "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." (Heb. 2:3.) Certainly we like to look into the scripture and behold the things that God has in store for them that love him, so why not accept his commission that he gave his followers? We will not take the space at this time to prove why we are indebted to keep all the commands.

The two primary things we want to notice is, the mission, and the message, and the two are interlocked together and we cannot separate them, for the mission is no good without the message, neither is the message any effect unless it is sent or preached.

The mission we want to notice is to go into all the

world, someone may say, "I am not a preacher," we find in Phil. 2:15, "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation among whom ye shine as lights in the world." I think we shall discover while reading the scripture that we are all responsible for the talents which we have and cannot set down and do nothing, in the Lord's vineyard. For Jesus says, "The fields are white unto the harvest, but the laborers are few."

This undoubtedly is one way that our love is tested concerning our Lord, for we find that those who go to preach have the test of leaving home, their work which they work at while at home, and sometimes because of finances, are hindered. Jonah had the same thing to deal with that we have, we are obligated just as much as Jonah was, yet we consider him as being weak and that he ran away from the Lord's work.

The America in which we live is full of strike. People are not satisfied with what they get; one thing goes up and then another, then they

strike. This is not to be wondered at, but are we not, spiritually speaking, doing too little about spreading the Gospel? Jesus says, "Preach the Gospel." Paul says, "Preach the Word." Just where shall we start? I think the poet has given us a very clear place to start.

If you cannot cross the ocean,  
And the heathen land explore,  
You can find the heathen nearer,  
You can help them at your door;  
If you cannot speak like angels,  
If you cannot preach like Paul,  
You can tell the love of Jesus,  
You can say he died for all.

The Lord does not require that we must be some one great in this world's wisdom, or some great orator to be able to spread the Gospel, but to be humble and obedient to His will is essential for this work; which should induce us to say, "Here am I, O Lord: send me."

Another thought on how we should start, (again we quote a poet):

Do not wait until some deed of  
greatness you may do,  
Do not wait to shed your light  
afar,  
To the many duties ever near you  
now be true,  
Brighten the corner where you  
are.

I think this might well be

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called one of the inexhaustible subjects of God's Word.

**WHO WANTS WAR?**

Lewis B. Flohr

An Associated Press correspondent who has lived in Russia for the last five years, and who recently returned to Moscow from a five months visit to the United States, England, and other European countries, reports on the attitude of the different nationals in regard to another world

war, talk of which is heard in this country on almost every hand. Extracts from his report seem worth noting, he says:

Returning to Russia after five months absence one is immediately struck by the startling difference in what people are talking abroad and what they are discussing here (in Russia).

In the United States it was a Third World War, fear of it and a definite pessimism about the prospects of peace.

In Britian it was war and fear of war, but to a somewhat less extent than in America.

In Sweden and Finland, while war was not the uppermost topic for talk, it was still high on the list of subjects for conversation.

In Russia there is little or no talk about war, certainly no expressed fear of it.

The Russians I've talked to—and they include officials—are startled at these reports from abroad (that is outside of Russia). "Why a war?" they ask with amazement.

"Well," I replied, "people are talking about it and there are many of them who



are actually afraid we'll have one."

"With whom?" they ask.

"With Russia," I told them.

"But why?" they persist, "why does anyone in the world think Russia could possibly be interested in war. Can't you see here all about you there's no thought of war, no mention of it?"

Truthfully and factually one must agree with his Russian friends—not only is there no talk about war—there is great talk about peace, about gigantic plans for the future, about better living conditions, about new jobs, about new clothes, apartments and furniture and prospects of getting them . . . .

There are no signs of war jitters here. There is every indication of peace and long-term plans for peace.

Russia is getting back on her feet after a terrible war—but slowly, for she was grievously hurt. . . .

There is more conviction that there exists an organized effort to gang up by vote and declaration against Russia.

There is no anti-American or anti-British feeling as such here (in Russia).

There are articles of criticism in the Russian press and radio about the United States and Russia, but I would be a very untruthful reporter if I did not say that there is three to five times as much anti-Russian sentiment in the American and British press and on the radio as there is here against those two countries.

I have heard no one here express a desire for war with the United States or Britain or both, which is more than I can say of what I heard at home (in the U. S.) and in England.

In closing his report the reporter says his outstanding conclusions are:

"Abroad talk is about war; here (in Russia) it is about peace.

"The U. S. S. R. is still one of the hottest subjects of conversation in the world—and it is going to continue to be for a long, long time."

The remarkable address by Justice Jackson, of the Supreme court, made recently after his return from several months in Europe, where he sat on the international tribunal trying German high officials for war atrocities is quite pertinently presented in an edi-

torial in the Washington, D. C. Star, which follows:

### Peace and Man

The excellent address delivered the other day by Justice Jackson at the University of Buffalo should require reading not merely for Senator Taft and others of like mind on the Nuernberg judgment, but also for any thinking adult who looks with anxiety on the upended character of our time.

"When we seek to identify the source of catastrophe in modern life," says Mr. Jackson, "we find that the chief source is war, another is tyranny—the oppression of individuals and minorities by governments in power." The two evils, feeding upon each other, are as ancient as the human race itself, and there is no guarantee that they will not cause another global upheaval.

Seeing things as they are, Mr. Jackson takes note of the grim fact that a large part of the world is still ruled by dictatorships. In many of their aspects, he observes, the oppressive acts committed by such governments constitute an internal affair, but their effect can

be so disruptive externally and so conducive to war "that tyranny on a sizable scale anywhere is a matter of international concern." Indeed, for his own part, he is "convinced that little progress can be made toward permanent peace without solving the problem of protecting the elementary rights of minorities."

Mr. Jackson, however, is not altogether gloomy. He has hopes that statesmen will pick up where the lawyers have left off at Nuernberg, that they will build on the principal of nonaggression, that they will adopt "at least a minimum of civil rights for peoples everywhere," and that they will make international law really effective by henceforth applying to their own countries the staunchness and rules of conduct they have applied to Germany in the great precedent-setting judgment handed down through the four-power court at Nuernberg.

But the problem of ending war and tyranny goes even deeper than this. It involves the mental attitude of man, his measurement of his own worth and meaning, his own purpose and ulti-

mate destiny. Since Darwin's day we have been living in a supermaterialistic age, with the belief common that our beginning and our end are here, and that we are no higher than the lower animals, that we are born—like a beast of the field—for nothing more significant than to exist for a time, and to satisfy our flesh as much as we can during that time, and then to die and be merely empty negation again in an eternity of empty negation.

In strict logic, it is not many steps from such a belief to the conclusion that the law of the jungle—the might-make-right philosophy, war, tyranny—is perfectly valid, assuming that there is indeed nothing beyond the grave. Many an "educated man" in our time has assumed this. The Godless "educated men" among the Nazis assumed it and carried it to its logical extremes. It is why Mr. Jackson feels impelled to say that about the only thing modern society needs to fear is the educated man—the "educated man" whose nihilism, plus his atom bombs, can be the finish of all of us.

This is a fact that constitutes a challenge to all educators: If this world is to enjoy a lasting peace there must be more than mere learning; there must be commensurate wisdom as well—a wisdom under which there will be a greater spiritual contest to existence and a greater awareness by human beings of their own peculiar worth and of the solemn possibility that not everything ends for them here.

Who wants WAR? Would those qualified by law to vote in elections in our land give a majority for a Third World War? Would those that constituted the rank and file of the armed forces in the last war vote for another, if they were to constitute the rank and file? Would the young man who would constitute the rank and file of another war vote for it? Would the fathers and mothers vote for it? Would the victims of war in the devastated lands, the lame, maimed, halt, blind, orphaned and bereft, vote for war?

Who wants WAR? Does the producer of war materials and supplies want war? Broadly, does anyone who



profits from war want war? Does anyone who gets authority over others in war times want war?

Who wants WAR? Among the nations of the Earth, which wants war? Do unarmed, unprepared, nations become aggressors in starting wars? Do small nations make wars? Or are they usually dragged in by larger nations?

Who wants WAR? Is preparedness, with powerful military establishments, and large bodies of trained men, whose time has been taken from useful pursuits to train them, a guarantee against war? Do the young men of our nation want to train for war?

Who wants War? Does any sensible person want war, when the question is considered from the viewpoint only of the food supplies of the population of the Earth? Even now it is forecast that there will be a food crisis in 1947. Is it common sense to take millions of men from useful, productive occupations and put them to occupations of destruction?

Eolomon says, Eccles. 12: 13-14, "Let us hear the conclusion of the whole matter;

Fear God, and keep his commandments: for this is the whole duty of man.

"For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

Jesus the Christ says, John 18:36, "My kingdom is not of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence."

Jesus owned that he had a kingdom, therefore he was a King. His subjects, the citizens of His kingdom, his servants, are obedient to His laws. They are likewise obedient to the laws of the land, because they are commanded to be, except wherein the laws of the land require the violation of the laws of His kingdom, for His kingdom is eternal.

Vienna, Va.

## OUR SAVIOR'S PROMISE

C. W. O'Brien

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and

prepare a place for you; I will come again; and receive you unto myself; that where I am, there ye may be also."

Jno. 14:2-3. The great promise that should cheer us on life's journey from the cradle to the grave.

Starting out on this subject brings to my memory a poem I used to know:

Oh why should the spirit of mortal  
be proud.  
A swift flying meteor, a fast flying  
cloud;  
A flash of lightening, a break of  
the wave,  
Man passes from life to his rest in  
the grave.

How true this is. The writer has been on this journey for 76 years. I feel I am near the end of my journey. The great promise that our Savior made to his followers before he ascended; in my Father's house are many mansions, I go to prepare other mansions that where I am you may be also. We know that it takes a prepared people to inherit that prepared home. Then we will not say, I am weary, I am weary of the cares and toils of life, I am weary of its strife. But we can say with the poet:

Farewell vain world, I am going  
home

My Savior smiles and bids me come,  
Death is the gate to endless joy;  
And yet we dread to enter that  
gate.

There is a glorious city being built in Heaven for the faithful. Mansions are being erected in it for Christ's followers. This wonderful city was already under construction when Christ was on earth. On his return to heaven He promised to continue this work. As the years passed new mansions were to be built to meet the demands of the saints as they finished their course, even down to the time when the Lord will come and claim his own. Then the resurrected saints and the living righteous will be caught up in the clouds to meet the Lord in the air, see I Cor. 15:51-53.

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Thess. 4:16-17. So shall we ever be with the

Lord, he will ten take us to the mansions prepared for us in the city of God.

The natural man is a victim of suffering since the day in which mother Eve put forth her hand and partook of the forbidden fruit. Sorrow, suffering, trouble, and tribulation have never ceased to fall upon the human family. The curse that followed the first disobedience was a just but troublesome stroke. Our first parents were driven from the garden of paradise and bliss. It was a bitter reward.

"Unto the woman he said, I will greatly multiply thy sorrow. And unto Adam he said, because thou hast harkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life." Gen. 3:16-18.

As time went on man increased in wickedness and irreverence toward God, until it even repented God that he had ever created man. However, our Savior's promise still stands just as he gave it. We should be

seriously thinking whether we are ready to answer when He comes to fulfill His promise. "Enter thou into the joy of thy Lord," Matt. 25:21.

Cresaptown, Md.

## THE GREAT QUESTION

Wm. Root

### Part One

Jesus himself asked a question about Himself. Matt. 22:42. "What think ye of Christ? Whose son is he?" This great question was asked of the Pharisees while assembled together, it was the same time a certain lawyer asked Him of the great commandment concerning the law. Those same Pharisees had previously taken council, how they might entangle Him in his talk, they also sent out to Him their disciples, with the Herodians desiring Him to answer for them a certain question, whether it was "lawful to give tribute unto Caesar, or not?"

Our Lord perceived their wickedness, calling them hypocrites, then He gave them a great lesson, using the tribute money as an object lesson, "Whose is



this image and superscription? They say unto Him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's. When they heard these words, they marveled, and left Him." Matt. 22:21.

After this the Sadducees tried their schemes, their doctrine on Him, but He put them also to silence. Then the Pharisees gathered together, to try again their tempting Him, Jesus asked them a good one, a question which is the greatest of the ages, one which confronts every human being who has heard the gospel.

On the proper solution of this question rests the destiny of each individual.

"Whose Son is He? They reply "the son of David." This was correct so far as it went, He was the son of David in lineage, but they should have confessed His Divinity. Considering their knowledge of the law and the prophets, they should have known that He was the Christ the Messiah, but they would not confess Him.

Well reader, "what think

ye of Christ? Whose son is He?" Will you accept the opinion of His friends concerning His identity? Let us see their position.

John the Baptist, "What think ye of Christ?" I accept Him as supernatural power, (Jno. 1:29. "The next day John seeth Jesus coming unto Him, and saith, Behold the Lamb of God, which taketh away the sin of the world."

Mr. Nicodemus, what is your decision concerning Him? I accept Him as authority, a teacher from God Himself.

(John 3:2) "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with Him." Let us note those miracles, they testify of His supernatural power. Here we point out some of them: The Demoniack, Peter's mother-in-law, lepers, palsied, the man with the withered hand, the woman with an issue of blood, all these, together with the blind eyes opened, deaf ears unstopped, the dumb spake, all testify that He was the Son of God.

Also He taught salvation through Himself, through

His word.

Simon Peter, "What think ye of Christ? Whose son is He?" I say, "Thou art the Christ, the son of the living God." Matt. 16:16.

Thomas, what say you? (Jno. 20:27-28.) "Then saith he to Thomas, Reach hither thy finger, and behold my hands. and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God."

Sinner friend, do you believe in him, will you accept him as your Lord?

Brother Paul, what is your opinion, whose son is he, what think ye of him? (I Cor. 2:8.) "But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto

Which none of this world knew: for had they known it, they would not have crucified the Lord of glory."

Angels, what think ye of Christ? One of us will testify, we say he is a Saviour, Christ the Lord. (Luke 2:10-14.) "And the angel said unto them, Fear

not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

"And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."

What did the loving Father in heaven think of Christ? He was not ashamed to recognize His as His Son, a beloved Son.

(Matt. 3:16.) "And Jesus when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon him: And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."

Martha, of Bethany, what think ye of Christ, whose Son is he? (Jno. 11:27.) "She saith unto him, Yea, Lord: I believe that thou

art the Christ, the Son of God, which should come into the world."

Sinner friend, "what think ye of Christ? whose Son is he." And if you are willing to acknowledge that he is the Son of God, in the abstract sense, then how in this world can you afford not to confess Him as your own, personal Saviour, and trust Him to save your soul?

Of course to do that you must also repent of your sins, shewing penitence, for your sins, yea you must do more than that, you must be baptized for their remission, then God will wash away your sins in Christ's blood, which was shed for them on the cross of Calvary.

However, although Christ's blood was shed for the sins of every human individual that ever was or ever will be born into this world, yet that blood can never save, wash away the impenitent, disobedient's sins. God has planned it so that salvation is free, yet conditional on the ground of faith in his Son.

In part two we shall find out, what Christ's enemies thought of his identity, "whose son is he?"

Great Bend, Kans.

## ENCOURAGEMENT

Otto Harris

In the experience of God's people while journeying through this world we may trace two great lines of effort by the adversary of their souls to obstruct their progress. The first comprises the various temptations and allurments whereby it is sought to turn them aside, and induce them to depart from the living God.

The second line of effort by the enemy is in the nature of discouragement by reason of the difficulties, tribulations, and sufferings, which the people of God encounters on their Christian journey. That these sufferings must be endured, is declared in many scriptures. "In the world ye shall have tribulation," is the Lord's own word (John 16:33.) "All that will live godly in Christ Jesus shall suffer persecution." (II Tim. 3:12.)

Consequently the word of God abounds in comfort with many exhortations against discouragement. Among these stimulating exhortations there is none better calculated to rise the



fainting spirit and cheer the sorrowful heart, than those found in the 12th chapter of Hebrews. In that well known chapter we are exhorted not to forget that, whom the Lord loveth he chasteneth, and scourgeth every son whom He receiveth." Our part is to recognize this and despise not the chastening of the Lord, nor to faint when rebuked of Him.

Being thus instructed by the Word of God as to the real significance of trials and sufferings, let us not be discouraged. "Now no hastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed." Heb. 12:11-13.

The test or trial of faith is to be expected by the children of God. "That the trial of your faith, being much more precious than of gold that perisheth though

it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." I Peter 1:7.

Sharing with Christ in the inheritance is also mentioned in connection with suffering with him, "And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together." Rom. 7:17. Many scriptures testify to the fact that the glory follows the suffering. This explains why Paul so earnestly desired to know "the fellowship of Christ's suffering." To encourage us, we have the assurance that, "the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." Rom. 8:18.

This present world is the place where Christ suffered, and is the place where His people are subject to suffer with Him. If this truth be grasped it will be seen that it is a very grievous thing in His eyes for His people either to seek gratification in the world or take part with the citizens of this world in their schemes for improving and embellishing

the world, with a view to making it a place of satisfaction and enjoyment. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in Him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." I John 2:15-17. The line is clearly drawn; the choice is clearly presented. Those who turn back to the world, as Demas did, are sure to be disappointed.

We are told in God's word that creation itself is suffering the effects of sin, brought upon it by man's disobedience. Everywhere there are evidences of this; discord, confusion and strife, which are the results of sin. There are destructive earthquakes, tornadoes, tidal waves, fires and floods. There are periods of withering heat and blasting cold. There are deserts and waste places, thorns and briars, disease carrying germs, poisonous plants, reptiles,

and insects. In the striking language of the inspired apostle, "the whole creation groaneth and travaileth in pain together until now.' Surely there is in this fact a stern rebuke to those who, while the groaning creation, convulsed with pain awaits to be delivered, are themselves seeking in that very suffering creation, their pleasures, honors, possessions, and other so-called satisfactions.

Antioch, W. Va.

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**TODAY**

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Roy Swihart

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As we arise from our beds of slumber each morning do we pause to appreciate that the One in whom we live, and move, and have our being, has permitted us to behold the light of another new day? Do we realize the responsibility that rests upon the follower of Christ, through that day? Do we grasp the opportunities of service that, during that day, come to the child of God? If we would do as the apostle beseeches us in Rom. 12:1, "That ye present your bodies a living sacrifice, holy, acceptable unto God,

which is your reasonable service," then each day with its duties and opportunities would hold for us a life of sacrifice and service to our Master by ministering to our fellowmen, by keeping unspotted from, and not conformed to, this world.

Following are a few thoughts I read sometime ago and want to pass them on to you.

"This is the day the Lord hath made." It is the Lord's gift. But for His goodness and mercy I should not have seen today. His goodness is new upon me each morning.

But why should God give me today? He has given me so many; rarely have I given one back to Him. He gave me today that I might honor and serve Him better than on any day I hitherto accepted from His hand.

How strangely wonderful would it be if but a single day could be fully given back to God by me; if on rising in the morning I would call upon Him, "Cause me to hear Thy lovingkindness in the morning," and then through this day in all things be guided by His voice, trust Him, love Him, obey Him.

If from youth a man accepts Today as God's gift and lives it by His grace; he exalts the name of God and brings strength to his nation.

O God, make me conscious that Today is Thy gift to me. Direct my thoughts and guard my lips lest some moments should fail to honor and serve Thee. Teach me so to use my time and do my work that I may always show forth Thy truth and faithfulness. "Lead me into the path of uprightness," that through Today I may walk before Thee in sincerety of heart, and in singleness of purpose live by Thy holy and perfect will. Hear my prayer, in Jesus' name.

Goshen, Ind.

## NEWS ITEMS

### DECEMBER OFFERING

All congregations please remember to take an offering, for the Publication Board, sometime in December. You likely know that most Publications have raised their subscription price because of higher prices. This is against one of the fundamental principles of the Christian religion; that the poor,



the maimed, the halt all have the gospel preached to them.

Here is your opportunity to give as the Lord has prospered you, to help to bear one another's burdens and the spread the gospel. Remember you are entitled to send a year's subscription to the Bible Monitor for each dollar sent in this offering. Thus you may interest someone in God's word and their souls salvation.

I have received a number of inquiries as to why they had not been credited with their renewal to the Bible Monitor. Revising the mailing list by crediting the renewals and relocating the names according to Postal regulations involves quite a lot of time and expense. Also the change in editorship has caused delay. The new mailing list has been prepared and will be used as soon as the printer can arrange for it. Thanks for the renewals that have come in, however there are still some whose subscription has expired. If you do not receive your copy, drop me a card.

—Editor.

### LATE ITEMS

Some of you have likely wondered why your news item was not printed? The reason was that it was received too late, I did not think that you wanted it published if the Lovefeast or whatever it may have been, was past before it would have been published.

Under the present arrangements any article or item must be received at least two weeks before the publication date of any issue. It would be possible, with added expense and inconvenience, to in-

sert an important item some later than this deadline.

—Editor.

### NOTICE

Due to inquiries coming in which we cannot answer personally and directly we send these lines.

Because of too heavy a burden of church and farm work over a period of years without sufficient sleep and relaxation and with heavy mental strain in editorial work for the Monitor and correspondence for the church night after night, the undersigned has suffered a breakdown which is affecting my mental, nervous, and physical systems for the time being.

Because of this we have been forced to give up our church and other work and our affliction is heavy.

We are interceding with the Lord for His healing powers and invite our friends to unite with us in this for our recovery.

Your letters, sympathy and various evidences of love and appreciation mean much to us. May the Lord reward you.

In Christian love.

Your Bro. L. W. Beery.

### WENATCHEE, WASH.

The Wenatchee Dunkard Brethren have set November 2nd as the date for their fall love feast to be held in the home of Elder D. B. Steele. We are hoping to have with us Elder E. L. Withers and a number from Newberg, Ore.

Elder D. B. Steele gave us a grand sermon today, his text was Phil.

2:5. Let this mind be in you which was also in Christ Jesus. And referring to Jesus' visit to Nazareth as told in Luke 4:16-23.

Pray for us that the Lord's work here may prosper.

E. W. Pratt, Cor.

### MECHANICSBURG, PA.

The Mechanicsburg D. B. church held our love feast October 12 and 13, beginning Saturday at 2 p. m. Opening hymns Nos. 225, 423 and 1 were sung, then Elder Ray Shank opened the services reading I Pet. 2 and led in prayer. Elder Oscar Mathias spoke from I Pet. 6:12 and I Pet. 2:18-25. Then Elder Benjamin Reinhold selected hymn No. 388 and read I Cor. 11. He and Bro. Mathias spoke on the examination service. Elder A. G. Fahnestock closed the afternoon service.

We met at 6:30 for communion service with Elder Benjamin Reinhold officiating. Fifty surrounded the Lord's tables. Bro. Fahnestock closed with prayer and hymn No. 81.

We met again Sunday morning at 9:30 for Sunday school which was opened by our superintendent. The attendance was 56. Bro. Weaver was the teacher for the Sister's class and Bro. Frank Shaffer the Brethren's class. Bro. Weaver opened the preaching service with hymn No. 381 and reading I Cor. 13. Bro. Reinhold preached on the second chapter of Titus, and Bro. Mathias followed on the subject of patience from the second chapter of Timothy. Bro. Eberly led the closing prayer.

Thus ended another love feast occasion. We feel the Lord was with us once more and wish to

thank all the dear Brethren and Sisters who came from far and near to be with us and help us. May they be greatly blessed for coming and may the peace of love abide with us that we may grow and prosper in the Lord's work is our prayer.

Harry L. Junkins, Cor.

### WEST FULTON, OHIO

The West Fulton church near Wauseon, Ohio, has just closed a two weeks evangelistic meeting, which began October 6th, with Bro. George Replogle in charge.

We had good attendance throughout the meeting, and Bro. Replogle preached the Word with sincerity and power. While no one was added to our number during these services, yet we feel that we were all built up in the Faith of the Gospel.

At the close of these meetings, the Church feeling the need of more help in the ministry, and the official body, took the voice of the church by private vote, and as a result, Bro. Edward Johnson was elected to the ministry and brethren Ellis Armstrong and John Carpenter were elected to the deacon's office. All three were duly installed, and with their wives as helpmates were received by the congregation.

We were glad to have Bro. Lawrence Kreider with us from the Englewood congregation, who with Bro. Abraham Miller took care of the installation work.

We sincerely ask an interest in the prayers of the faithful for the success of the Lord's work at this place.

Sarah Roesch, Cor.

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**TANEYTOWN, MD.**


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On the evening of September 19th the Walnut Grove Dunkard Brethren started a series of meetings at this place, continuing until the evening of the 29th, with Bro. James Kegerreies in charge. He preached the word with power and while there were no additions to the church, we feel the members were strengthened and it is up to us to live what we have heard. The attendance was good.

On the 28th we held our regular council meeting prior to our love feast with our Elder A. G. Fahnestock presiding. The visiting brethren reported all willing to labor for the good of the cause. Everything passed off pleasantly.

On October 6th we held an all day meeting, with communion in the evening; about 60 surrounded the Lord's table, and we are very thankful to all that came and helped make it a pleasant meeting.

Visiting ministers present were Elders A. G. Fahnestock, Henry Demuth, O. L. Strayer, Joshua Rice. Ministers, Clarence Stump, Daniel Marks. Bro. Demuth officiated.

We extend a hearty invitation for any to come and worship with us at any time, it is pleasant for those of like precious faith to fellowship together.

M. E. Ecker, Clerk.

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**PLEVNA, IND.**


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The Plevna congregation met in regular quarterly council September 14th at 7 o'clock p. m.

Meeting opened by singing, and Bro. Koonen read Romans 12:1-16

and led in prayer. Our Elder then took charge of the meeting.

It was decided to wait until spring to paper the church. Arrangements to be made as soon as possible to secure a paper hanger.

The visiting brethren gave a report of their visits and arrangements were made for the love feast.

We were glad to have Bro. Kesler and Bro. Replogle with us at our all day Harvest meeting, and enjoyed their gospel messages.

The offering amounted to \$55.86. We enjoyed a two weeks' revival meeting with Bro. Henry Besse as the evangelist and were made to rejoice when two precious souls accepted Christ and were baptized.

The meetings ended with a love feast October 5th. We had a ten o'clock meeting. Bro. Besse and Paul Morphew gave us the messages.

We certainly received a spiritual feast at all of these meetings and believe we have all been strengthened in the faith.

Pray for us that we may all hold out faithful until death.

Lela Lorenz, Cor.

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**DALLAS CENTER, IA.**


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We have been enjoying two weeks of meetings under the preaching of Bro. D. W. Hostetler. The first Sunday morning Bro. Hostetler was with us, some of us went to Osceola to have services with Sister Foreman. Then our meeting started in the evening.

Here are some of the thoughts from his messages: "Prayer," by kneeling posture. Praying with the Spirit and understanding means intelligent praying. "Worship," its seriousness and sacredness. Rev-



erence should be shown in worship. Effectual praying is getting hold of God and getting an answer.

"God, who and what He is." He is all power and wisdom. What is our comprehension of Jesus? Just how far have we accepted Him? Have we accepted Him with some mental reservation? The Christian life is easy to live if we are converted to the Lord and His Word. But the fight against sin and the devil is a hard fight.

"Making a Life or Making a Living." What is our aim? We must be driven to the extreme limit to awaken powers and virtues lying dormant within us. God can then use these virtues. "Man's extremity is God's opportunity." In order to build a life we must make the supreme sacrifice. We must be willing to give up anything that would come between us and Christ. "A man's life consisteth not in the abundance of the things which he possesseth."

It takes the combination of faith, hope and grace for our salvation. If grace is a gift, why do we work? We work because we are saved, to keep saved, and because we enjoy it.

Christ living within should be manifest on the outside. There is a decided and definite change and a difference in a Christian and a worldly person. We must be like Christ in life, character and purpose if we want to see Him. We have heard of Him and hear preachers talk about Him, but are we acquainted with Him? Have we associated ourselves with Him? At conversion we are made perfect in Him, sanctified, set aside for a separate and definite purpose, to live the Christ life dominated by the

Holy Spirit.

Bro. Hostetler's inspiring messages urged us to attain the deeper spiritual things. We feel encouraged to press on.

On Friday night we were glad to see a number of visitors who came to enjoy the love feast and District meeting with us. There were several from Colorado, Kansas and Missouri. We were glad to have Bro. and Sister Parker stop over with us too.

The visiting ministers were Bro. Jamison, Bro. Willard Haldeman, Bro. Parker and Bro. Hostetler. We had an all day meeting on Saturday with love feast, and all day meeting Sunday. Business meeting Monday and preaching in the evening. There were inspiring messages on "Following Jesus," "Unity," "The Rejected Stone," "Our Pilgrimage," "Who Shall Separate us From the Love of Christ." There were many good exhortations to be steadfast, live true to Christ and to hold up the hands of the ones who uphold the Word. May we ever be faithful to our Lord.

Ethel Back, Cor.

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## OBITUARIES

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### HANNAH C. MYERS

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Hannah Cletus Repp Myers, daughter of George and Mary Ann Repp, was born March 6, 1859, in Williams county, Ohio, and died October 2, 1946, at Dallas Center, Iowa.

She moved with her parents to

Blackhawk county, Iowa, in 1868, living there for one and a half years, when the family moved to Dallas county in 1870.

When ten years of age she was baptized in the German Baptist Brethren church, by Elder Robert Badger.

At the age of eighteen and a half years, she was married to Christian M. Badger on August 4, 1877, at her home six miles south of Perry. To them were born six children: Guy, now deceased; Cora Brubaker, of Des Moines; Effie Book of Laurens; Jesse T. Badger of Bagley; Ira S. Badger of Ashland, Ohio; H. Joy Badger of Danville, Ill.; 22 grandchildren; 47 great grandchildren, and one great, great grandchild.

In addition to these she had taken to her heart Katherine Hayes, who with her husband, Loren Denton and three children are left to mourn the loss of a dear mother.

In December 1911 the family moved to Dallas Center where her husband, Christian M. Badger passed away at their home on June 7, 1912.

She continued to maintain her home in Dallas Center, with her two sons and daughter, Kathryn, until October 1918, at which time she was united in marriage to J. K. Myers, and moved to a farm north of Dallas Center. In the spring of 1923, Bro. and Sister Myers moved to her home in Dallas Center. On March 16, 1940, Bro. Myers passed away at the home of his daughter, Mrs. Ollie Reiste.

From early life Sister Myers was a very devout Christian, and was always an earnest and willing church worker until her death. This obituary was almost entirely prepared by Sister Myers.

Her funeral was conducted by D. W. Hostetler and Bro. W. S. Reed, at the Church of The Brethren.

### When I Go Home

When I go home it will be evening,  
And I shall hear my own dear  
people sing;

And see the lighted rooms and take  
my place

As one of them, in that sweet time  
of grace.

When I go home I shall be very  
tired,

Of struggling for the things that  
I desired;

But I shall be content to end my  
quest,

Gaining the best things—peace, and  
love and rest.

When I go home how sorry I shall  
be

Not to have brought more treasures  
back with me,

Yet, though I be a failure, worn and  
poor,

They will not turn me from my  
Father's door.

When go home, I shall be trouble-  
stained.

For winds have beaten me, and  
storms have rained;

And earth has clung to me by vale  
and hill,

But they will take me in and love  
me still.

When I go home, O, will it not be  
heaven

To be restored, accepted, loved, for-  
given?

Sorrow and sighing are for those  
who roam;

I shall have found my bliss when I  
go home.

—Marianne Faringham.

Ethel Beck, Cor.

# THANKSGIVING DAY

## As It Was and Should Be

Oh, glorious were the maple leaves  
on that bright autumn day,  
And glorious rose the crimson sun,  
and drove the mists away,  
While in the fields the shocks of  
corn stood out so stout and  
bold,  
With pumpkins strewn between  
them, shining apples all of  
gold.

Then far across the stubble fields  
the glad bell sent its sound.  
As up to church the farmers  
thronged from all the country  
round;

And full and strong the hymns of  
praise rose up to God Most  
High

For the bounty of the harvest, for  
the wheat and corn and rye,  
For the peace which He had given  
and the blessings that it  
brings,

And that their only monarch was  
the mighty King of kings.

The scholar from his study and the  
merchant from his store,  
The woodman on the mountain and  
the fisher on the shore,  
The statesman from his thinking  
and the children from their play.  
Look up to the All-giver on glad  
Thanksgiving Day.

O peerless land, thy glory lies not  
in thy fields of corn,

Nor in thy brightly radiant leaves  
by autumn winds upborne,

Not in the marble palaces wherein  
thy rich men dwell,

Nor in thy poets' measures, though  
harmoniously they swell,

Not in thine armies or thy ships,  
though mighty they may  
be;

But in the Lord of Hosts alone, who  
guards thy liberty.

James Carter in Chicago Messenger.  
Selected by Jessie Demuth.

# HOPE

O Soul, where is thy hope?

Ah, Soul! where can thy anchor  
be?

Would'st thou in darkness grope  
Through time and through  
eternity?

My Soul, thou hast an anchor sure  
That hold thee to the sheltered  
shore.

An anchor steadfast and secure,  
Thy God, thy refuge ever more!

Ahoy, my soul, embark! Sall on!  
'Tis light, His light, that leads  
the way.

From earth to God my soul has  
gone

And hope is turned to endless day.  
—Selected.

# THO'TS FOR TEEN-AGE YOUTH UNDERSTAND- ING DISCIPLINE

Discipline is training  
which corrects, molds or  
perfects. Sometimes it in-  
cludes punishment.

Every organization or  
firm must have discipline,  
for without it there is dis-  
order and failure. This is  
true of the home and the



church, as well as an army or nation.

God instituted discipline with Adam and Eve in the garden of Eden. He told them what they should, and also what they should not do, and attached a promise to the former and a curse to the latter. He likewise demanded discipline among His people, Israel, and among His people, the church, today. He asks of every father and mother to discipline their children in the home and the Christian to discipline their spiritual brother and sister in the church.

Discipline in the church of the home should not be considered as a means of getting even with the one who has disobeyed, but as a way of helping to become better. The Bible says, "My son, despise not the chastening of the Lord; neither be weary of his correction: For whom the Lord loveth he correcteth; even as a father the son in whom he delighteth." Prov. 3:11-12.

The child when corrected or punished often feels misused, but the parents chastized it to make it better. A child left to itself will grow up like an untrimmed tree,

crooked and knotty, but when properly taken care of will become a tree that people will admire.

When church members are disciplined it is with the thought in mind to save the soul. The young Christian when reproved or corrected, should not think that the people pick on him, but that it is done out of love for the soul.

The army has a very strict discipline, under which boys out of undisciplined homes have met the test of their lives, which has resulted in severe punishment to some, but the outcome is praiseworthy. No matter how unreasonable the command might seem, there is only the thought to obey.

Self-discipline is the most noble task we can undertake; laying out for us a program and training ourselves to obey our own rules. Our program should include time for prayer, Bible reading, making good use of our talents, and spending our money to the honor of God.  
—Messenger of Truth.

Light obeyed increaseth light. Light disobeyed brings night.

## SENTENCE SERMONS

Worry's trend is ever down—worry mars our usefulness—worry dims our visioned crown. Trusting Thee O Christ, for grace, worry has no resting place.

If you want a happy day today, give some happiness away.

## ADULT SUNDAY SCHOOL LESSONS

- Oct. 6—Luke 19:1-28.  
 Oct. 13—Luke 19:29-48.  
 Oct. 20—Luke 20:1-26.  
 Oct. 27—Luke 20:27-47.  
 Nov. 3—Luke 21:1-38.  
 Nov. 10—Luke 22:1-30.  
 Nov. 17—Luke 22:31-71.  
 Nov. 24—Deut. 8:1-20; Psa. 50:23.  
 Dec. 1—Luke 23:1-31.  
 Dec. 8—Luke 23:32-56.  
 Dec. 15—Luke 24:1-35.  
 Dec. 22—Luke 2:1-20.  
 Dec. 29—Luke 24:36-53.

## PRIMARY SUNDAY SCHOOL LESSONS

- Oct. 6—The Death of Moses. Deut. 34:1-12.  
 Oct. 13—Joshua the New Leader. Josh. 1:1-18.  
 Oct. 20—Crossing the Jordan. Josh. 3:1-17.  
 Oct. 27—The Capture of Jericho. Josh. 6:1-21.  
 Nov. 3—Achan's Sin. Josh. 7:1-26.  
 Nov. 10—The Sun Obeys Joshua. Josh. 10:1-27.  
 Nov. 17—Good Resolutions. Josh. 24:13-28.  
 Nov. 24—Thanksgiving. Psa. 103:1-22.  
 Dec. 1—Gideon's Call. Judg. 6:11-40.  
 Dec. 8—Trumpets and Lamps. Judg. 7:1-25.

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- Dec. 15—Samson's Strength. Judg. 16:21-31.  
 Dec. 22—Birth of Jesus. Matt. 2:1-12.  
 Dec. 29—Ruth and Naomi. Ruth 1:1-22.

# BIBLE MONITOR

Vol. XXIV

December 1, 1946

No. 23

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## THANKSGIVING

Three hundred sixty-five days in a  
year,

Yet only one day for God.

To thank Him for showing us, step  
by step,

The paths that His feet have trod.

Only one day of the whole, long  
year,

To whisper our thanks and praise;  
For we're busy requesting the things  
we want,

Three hundred and sixty-four  
days!

Only one day when the selfish  
world

Remembers its teachings and  
creed;

We're too busy praying Him foolish  
prayers

For things that we think we need;

Too busy asking Him "why" and  
"when,"

To spare Him the time to laud;

Three hundred sixty-four days of  
request—

Just one day of thanks, for God.

One day to thank Him for Life  
and Love;

The sun in the sky of blue;

One day to worship in solemn awe,  
and

Tell Him, "Yea, God 'tis You!"

To thank Him for seasons, for  
everything!

For trees, and a blossom's nod;  
Only one day, does the selfish  
world

Remember its manners to God!

But surely in Infinite Wisdom and  
Love

He knows, and He understands;  
He looks with compassion on bend-  
ed knees,

Bowed heads, and on folded  
hands.

He knows we are selfish, but He  
knows, too,

That our hearts are oft unex-  
pressed,

That, we're thankful e'en tho He  
has just one day,

For thanks; and we beg, the  
rest!

—Marigold Cassin.

Sel. by Ruth Drake.

## ATTRACTIVE CHRISTIANITY

"And I, if I be lifted up  
from the earth, will draw  
all men unto me." Jno. 12:  
32. Here we find some  
powerful, encouraging  
words. Christ will draw all



men, not only Jews, but all nations, unto him. In John 21:6 we find the the same word "draw" when the disciples were not able to draw even their own nets unto them because they were too heavy. Christ is able and willing to draw all men. Man cannot come to himself because of his burden of sin, But Christ will forgive, remove that burden and create a desire in man to draw near to him. He can and will cleanse us and lead us to a more noble life by his commandments, and then God will accept us in Heaven to be always near Christ.

However many religious leaders today tell us this is not true. They say people are scarcely attracted and it is impossible to hold them long enough to receive the knowledge of his word. We can attract a few with entertainments, supper, plays, motion pictures, bingo games, contests and such like. What? Can it be that Christ did not understand man and that he did not know him or that he did not have this power?

Look again at the text, it is conditional, "If I be lifted up." Referring to the

Greek text it literally means if I should be lifted up. Dear reader, there must be the point. The failure of Christianity to be attractive is because Christ is not lifted up. What does lifted up mean? The original word "Hupsoo" is translated; lift up six times in the New Testament as Jas. 4:10, "Humble yourselves in the sight of the Lord, and he shall lift you up," and "exalt" fourteen times as Luke 14:11, "For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." And Acts 5:31, "Him (Christ) hath God exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins."

We find a very good summary of what it means to lift up and exalt Christ in the sermon on the mount, Matthew chapters 5, 6 and 7. Let us read these chapters and meditate whether we are lifting up Christ? Am I one that is failing and marring the beauty and attractiveness of the Christian life?

Even then we dare not stop with this scripture only but we must endeavor to

follow all the New Testament which includes all of Christ's teachings and those he directed to us through his disciples.

"Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it," Matt. 7:14. What a sad condition just because men, those who have been drawn to Christ do not use his advice. Why did he give us all the New Testament? Was it just as many publications, to furnish books to sell? No, "He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me." John 14:24.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:16.

### TRANSCENDENTALISM

Lewis B. Flohr

Transcendentalism is a term used mostly in the fields of philosophy and religion. As is common with both philosophy and religion, speculating, hair-splitting, and exaggerated and distorted concepts, lead

to mis-interpretation and mysticism, both of which are unfortunate in both fields. For present purposes, the following dictionary definition will be as useful as any. In common usage, that which, in philosophy or religion, is vague, visionary, or sublimated. One group of thinkers, in years gone by, believed in the sufficiency of the individual, yet without a definite system of thought or reasoning to support the idea, or belief.

Since we, as a church, accept the New Testament as our code of faith and practice, some ask why we do not continue the "having all things common," as in the days of the apostles. Christ recognized the family home as the basic social unit; the brief practice in Apostolic days, of having a common treasury and storehouse, is not commanded, but he that doth not provide for his own family is an infidel, and worse. Many attempts at "communal" living have been tried; most have survived but a short time.

The father of one of America's leading authors of a generation gone by was

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interested in, and participated in, an effort to operate a communal-family type of living and economy. They obtained a run-down farm where they proposed "to initiate a family in harmony with the primitive instincts of man." Their declaration of purpose and plan of procedure or operation of the "home," while containing declarations of high ideals, contained many impracticalities. It may be interesting to take a thoughtful look at it.

"Ordinary secular farm-

ing is not our object. Fruit, grain pulse, herbs, flax and other vegetable products, receiving assiduous attention, will afford ample manual occupation, and chaste supplies for the bodily needs. It is intended to adorn the pastures with orchards, and to supercede the labor of cattle by the spade and the pruning-knife."

"Consecrated to human freedom the land awaits the sober culture of devoted men. Beginning with a small pecuniary means, this enterprise must be rooted in a reliance on the succors of an ever-bounteous Providence, whose vital affinities being secured by this union with uncorrupted field and unworldly persons, the cares and injuries of a life of gain are avoided."

"The inner nature of each member of the family is at no time neglected. Our plan contemplates all such disciplines, cultures, and habits as evidently conduce to the purifying of the inmates."

"Pledged to the spirit alone, the founders anticipate no hasty or numerous addition to their numbers. The kingdom of peace is en-



tered only through the gates of self-denial; and felicity is the test and the reward of loyalty to the unswerving law of love."

"Neither sugar, molasses, milk, butter, cheese, nor flesh are to be used among us, for nothing is to be admitted which has caused wrong or death to man or beast."

The preparation of the ground, and its cultivation were to be done by hand.

"Each member is to perform the work for which experience, strength, and taste best fit him. Thus drudgery and disorder will be avoided and harmony prevail.

"What part of the work do you incline to yourself?" asked Sister Hope, with a humorous glimmer in her keen eyes.

"I shall wait till it is made clear to me. Being in preference to doing is the great aim, and this comes to us rather by a resigned willingness than a wilful activity, which is a check to all divine growth."

"I thought so." For Sister Hope, who had had the speaker, Brother Timon, in her family for a year, had found out that he was put-

ting into practice his idea of "being, not doing."

The brothers began by spading garden and field, but a few days of it lessened their ardor amazingly. Blistered hands and aching backs suggested the expediency of using cattle (oxen) till the workers were better fitted for noble toil by a summer of the new life. One of the brothers brought a yoke of oxen from his farm; one of them was discovered to be a cow. The owner confessed that he must let down easily for he could not live on garden "sarse" entirely. (The next to last word is an old vernacular term for garden produce in general, usually spelled sass.)

Rumors of the experiment spread. Some came to look on, and laugh, some to be supported in poetic idleness, a few to believe sincerely and work heartily. Each member was allowed to mount his favorite hobby and ride it to his heart's content. Very queer were some of the riders, and very rampant some of the hobbies. One young man would greet newcomers with "good morning," and couple it with expressions of entirely

opposite meaning, and the like. Another irresponsible held to the tenet that all the emotions of the soul should be freely expressed; when his spirits were high, he climbed trees and shouted.

When doubt assailed him, he lay upon the floor and groaned lamentably. When a great thought burst upon him at night, he crowed like a jocund young cockerel.

Only one woman ever came to join the community, Miss Jane. (Sister Hope, because she could do nothing else, had accompanied her husband there.) Jane was described, as sentimental, amiable and lazy. Sleep, food, and poetic musings were the desires of her life, and she shirked all duties as clogs upon her spirit's wings. Any thought of lending a hand with the domestic drudgery never occurred to her, and when to the question, "Are there any beasts of burden on the place?" Mrs. Hope answered "only one woman."

Jane, on the sly, failed to confine her partaking of the strict vegetarian diet prescribed by the cult. On one occasion she indulged in fish at a neighbor's; one of Mrs. Hope's little girls saw

the breach of discipline and reported it to the community. The result: a severe rebuke and reprimand, a hastily packed trunk, and one less member of the "family."

"A new dress was invented, since cotton, silk, and wool were forbidden as the products of slave-labor, worm-slaughter, and sheep-robbery," brown linen was the only wear. Some persecution lent a charm to the costume, and the "reformers" quite enjoyed the mild martyrdom they endured when they left home. They made "missionary" journeys to propagate their ideas. The chronicler of the events says they said many wise things and did many foolish ones. These wanderings, physical and mental, resulted in neglect of their farming, the "sober culture of devout men."

Autumn and frost came; the harvest was meager. The human "butterflies" who had attached themselves to the family during the summer, took their flight, leaving only the founders. A few of these drifted off to a more prosperous community establishment, leaving only Mrs.

Hope, her husband, and the children. Hope, himself, with all his splendid dreams and high ideals, was discouraged, then despondent, refused to eat, and waited for death. But death did not release him from the non-results of his dreams and ideals; he, now in rather bad physical condition, realized he was responsible for wife and children. His wife, always dutiful though not sharing his zeal, ideas and course, had food always within reach. He ate, revived, and cheered by his wife, who knew of housing and work procurable, convinced him he still had a chance in life.

"So one bleak December day, with their few possessions piled on an ex-sled, the rosy children perched atop, and the parents trudging arm in arm behind, the exiles left their Eden and faced the world again.

Our history records many attempts at communal living; none with permanence. One has survived in name, the Shaker Community, but it exists as a commercial concern only, a producer of silverware. Several attempts to colonize America on a communal basis failed.

The economic lessons of the narrative are plain. Paul very decisively said, "They who will not work shall not eat." John Gruber's Hagerstown, (Md.) Almanack, established in 1797, has as its motto "By industry we thrive."

But we are more concerned with the spiritual lessons involved. Man is not to live by and be guided by the "primitive instincts" of man. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4:4. Love God supremely and your neighbor as yourself. "Love not the world, nor the things that are in the world; if any man love the world the love of the Father is not in him." I Jno. 2:15. Do not worship your own ideas and ideals, nor what you accomplish, or what you think you are, but abide in and be governed by the word of God. Study to show thyself approved unto God, for we are created in Christ Jesus unto good works. Have fellowship with one another (in the church), for our citizenship is in heaven. Glorify not self, but God!

Vienna, Va.



## WHEN WE PRAY

—  
Keith Drake  
—

There are many things that should be taken into consideration on the subject of prayer and for praying.

In the first place, what is Prayer, it is the act of talking with God, not to God. For if we have a true fellowship with God our talking with him is very much like a conversation on the telephone. When a person wishes to use the telephone he does not call up someone, say what he wishes to say then hang up the receiver, indeed not, he gives the person on the other end of the line a chance to say something, too. Why not do the same thing when we pray? Give God a chance to speak.

Second: let us find out when we should pray. In I Thessalonians 5:17 we find, "Pray without ceasing," and when one is afflicted, Jas. 5:13.

Third: How should we come before God in prayer? Or in what spirit should we be, before prayer, (also during prayer). In Prov. 16:19, (while not dealing with the subject of prayer), we find these words, "Better it is to

be of an humble spirit with the lowly, than to divide the spoil with the proud." Now let us go to I Peter 5:5-6, where we find "... for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." Thus we learn that when we pray we should come before God with a humble spirit.

Let us look again at another Bible text to bear out the latter statement. Turning to Luke 18:10-13, we find the parable that Jesus gave concerning the two men that went into the temple to pray, one a Pharisee, the other a Publican. The Pharisee got up and began to pray not to God, but with himself, and I think he said it loud enough so that the other people would hear his words and think what a great man he was, and as he prayed with himself he told how good he was by not being like other sinful men, fasting twice a week and how much of his money he gave to the temple.

But the Publican, standing afar off, in the most humble manner said, "God be merciful to me a sinner."

Jesus says in Matt. 6:7-8, "But when ye pray, use not vain repetitions, as the heathen do: for they think they shall be heard for their much speaking. Be not ye therefore like unto them: for your father knoweth what things ye have need of, before ye ask him." He then gave them "The Lord's Prayer."

Fourth: Do not pray only when difficulties arise and you are at a loss to know what to do. But "Pray always," thanking God for the many blessings he has bestowed so bountifully upon each and every one of us.

A little girl whom we shall call Jane went to her friends house to play one afternoon. The girls were enjoying themselves in their play so much that neither of them realized that the hours were slipping away so fast.

Jane happened to look out, and seeing that the sun was going down, she bade her friend "good bye," for she knew it was going to be dark before she arrived home.

In order to go home Jane had to pass through a dark forest. Now Jane had been taught the value of prayer,

and that if she believed in God and had faith, that her prayer would be answered. As she came to the edge of the forest she raised her voice to God in prayer, "Go with me through the woods, Dear Lord, because I am afraid to go alone." As she walked along she kept a prayer on her lips. But, upon arriving on the other side of the forest where she could see her home with her mother standing at the door, she turned and said, "Alright God, you can go now."

So many of us do the same thing that Jane did, when the going is troublesome and we are afraid, we pray to God for guidance, but when the road is smooth we say, "alright God you can go now," and forget him until trouble arises again.

God wants us to bring our troubles to him in prayer. But he also wants us to bring our thanks and our joys to him. If we do this we shall receive rich blessings from the giver of all good gifts, as the Lord has promised.

Last, let us dwell a short time on "Praying, not saying." Almost everyone, when they are small, is taught to say some prayer.

But so many of us say that prayer instead of praying it and the prayers become just so many empty phrases.

So in conclusion, when we pray, let us know what prayer is, know when we should pray, what we should pray, the spirit we should be in, and mean what we pray.

Our Father, which art in heaven, hallowed by thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread, and forgive our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, forever. Amen.,

—Keith Drake,  
Rm. 739, 2020 Witherell,  
Detroit 26, Mich.

## NEWS ITEMS

### MINISTERIAL LIST

Through correspondence and statements of others I find the Ministerial List needs much correcting at the present time. By decision of General Conference it is the duty of the Presiding Elders to keep us informed of any changes.

Please do this by January first. Be certain that all addresses are correct as many use these addresses for their correspondence.

—Editor.

### SET COMMUNION DATES

I have received a suggestion that all Love Feast dates, which come at a definite time each year, be printed in the Bible Monitor. The aim is so that others will know of these in time that they can select a date which will not conflict.

The February issue, which has the Ministerial list in, would be practical issue to contain this list. Please let us know of all definite Love Feast dates by January 1st.

—Editor.

### ANTIOCH, W. VA.

The Ridge congregation of the Dunkard Brethren church met in regular council meeting Oct. 17, 1946. With our Elder L. B. Flohr presiding, the meeting was opened with hymn No. 720 and reading of Psalms 100 and prayer.

The visiting brethren made their report. They found all in very good health, and willing to go on working with the church. The reports were read and accepted.

Plans for our revival meeting in August were changed because many were sick with whooping cough. Bro. Flohr preached for us Friday night, Oct. 18th and we had a good attendance.

We held our love feast Saturday beginning at 2 p. m. At which we had the following visitors: Elder L. B. Flohr and family; Elder Z. L. Mellott and family; Elder Charles



O'Erien and family; Bro. George Dorsey and family. Bro. Dorsey officiated at our communion service.

Services closed Sunday forenoon at which time Bro. Otto Harris was ordained to the eldership. We wish to thank each and every one who found it possible to be with us. May God's richest blessings rest upon all.

Mamie Leatherman, Cor.

### NEWBERG, ORE.

Newberg Dunkard Brethren met in quarterly council Oct. 5th with our elder, E. L. Withers presiding.

It was decided to send \$50 again for relief. It was also decided to ask Bro. M. S. Peters of Empire, Calif., to come and hold us a week's meetings. So we were blessed with the privilege of having Bro. and Sister Peters with us from Oct. 20 to 27 inclusive. He gave us two messages each Lord's Day and one each evening during the week. Two young boys decided to accept their Savior and walk in newness of life, and on Saturday forenoon baptism was administered in the Willamette river. We were made to rejoice because of these precious young souls.

Saturday evening, Oct. 26th, we held our love feast with 16 surrounding the tables. Elder M. S. Peters officiated. On Sunday afternoon the voice of the church was taken and it was unanimously decided to reinstate Bro. Myers to the deacon's office and he was duly installed.

"We long to see the season come when sinners shall come flocking home." We feel like the Savior did when He wept over Jerusalem.

He is just the same today, calling and knocking at the door. He has left a work of gathering in the sheaves to His servants. Are we proving to be faithful stewards? That is the question for each one to answer.

Mollie Harlacher, Cor.

315 W. Sherman St.

### CERES, CALIF.

We, the Pleasant Home congregation of the Dunkard Brethren church assembled on Wednesday, Oct. 16, at 7:30 p. m. for a called council to attend to a few matters of business that needed care soon.

Hymn No. 236 was chosen as an opening hymn, after which Bro. Harry Andrews read Acts 15:1-36, and after a few thoughts expressed on this scripture, led the congregation in prayer. After all business was transacted, the minutes were read by the clerk, and accepted.

We are purchasing a furnace for the heating of the church. We met at the home of our elder, Bro. M. S. Peters in Empire, Calif., on Wednesday, Oct. 9th at 7:30 p. m. for Bible study, as many have long desired to have, and we decided to hold it at the church each Wednesday at 7:30 p. m.

Bro. and Sister Peters left last Thursday afternoon, Oct. 17th, to hold a week's meetings in the Newberg, Oregon, church in answer to a call from the church there.

We were happy to have with us at different intervals Bro. and Sister Paul Blocher, and they will be greatly missed since their return to Ohio. We ask an interest in your prayers for the work at this place, that the blessed Holy Spirit

may have complete control in everything, so that the church can be kept pure, and a true lighthouse in these dark days.

Mrs. Bertha Little, Cor.

### PIONEER, MICH.

This congregation has been inactive for the past six years due to various reasons; our membership was small and scattered over a radius of several miles, a number of our (Charter) most active members have been called away by death, no permanent place to worship, and lack of leadership are some of the things we have had to contend with.

So we were made glad when two of our Brethren from northern Ohio came and visited the members of the different parts of this section of the country and decided that in the near future they would call a meeting and reorganize the work at this place.

On Oct. 27th, Bro. Abraham Miller, Bro. Melvin Hicks, Bro. and Sister George Throne of the Pleasant Ridge church; Bro. and Sister Melvin Roesch and Sister Maude Butts of the West Fulton church; and Bro. Howard Surbey of the Orion church; came into our home on Saturday evening and arrangements were completed for services the following morning.

At 10 a. m. with twenty-one present, we opened our Sunday School with Bro. Miller as superintendent. After scripture reading and prayer, Bro. Geo. Martin of Midland, Mich. (who drove 125 miles on Sunday morning) took charge of the Adult class and demonstrated the lesson in a very favorable manner. Sister

Maude Butts had charge of the children. After Sunday School, Bro. Roesch had the opening service for the preaching hour.

Bro. Surbey brought the message, "The Fruits of the Spirit in Practical Christianity," in a very inspiring manner, admonishing us in the need of a Spirit filled and fruitful Life as followers of Christ.

At the noon hour, we had lunch and enjoyed a social time together, after which we held a short business meeting. One Bro. was called to the Deacon's office and church officers and Sunday School superintendent was elected for the coming year.

We decided to come together in the different homes on the first Sunday of each month for Sunday School and Church service, in the meantime, if it is thought feasible, a permanent place of worship will be established. We decided to have a members' meeting every three months beginning January first when we will look forward to having Bro. Melvin Roesch, our presiding Elder, with us.

We felt very much encouraged to have these Brethren and Sisters with us, to enjoy a season of worship together, and have them in our homes in a social way. When the last car rolled out of our driveway Monday morning our thought was, when and where will we meet again, on this earth for a similar occasion or in eternity.

With friends on earth.

We meet in gladness,  
How swift the moments fly

But ever cometh the thought of  
sadness

That we must say good-bye.

Though we felt somewhat de-

pressed by being left alone and thinking of those that were near and dear to us, both in the church and in the home, who in the last few years have slipped from our midst. We remembered that the wiseman said, "There is a friend that sticketh closer than a brother." Prov. 18:24.

Someone has given us these lines:

There's a friend that is ever near us  
He is near us day by day  
With his loving smile to cheer us,  
And to drive our tears away.

Brother tell you woes to Jesus,  
Talk to him about your cares;  
He has shed the tears of sorrow,  
He will answer all your prayers.

Oh the heavy heart grows lighter  
Sorrows fly like mists away;  
Oh the brightest way grows brighter  
For this friendship day by day.

Z. L. Bussear, Cor.  
R. 3, Ludington, Mich.

### QUINTER, KANS.

On Sept. 30, Bro. Herbert Parker and wife came to us. Bro. Parker began a series of services in the evening. We want to give some of the subjects used and a few outstanding thoughts as follows:

The first subject was "Union." Eph. 5:1-15. The children of Israel were a powerful nation, and able to accomplish things, when obedient, but when they became disobedient, they were losers. Jesus in building the church never did anything unless he asked the Father. "Unity." The church was commanded to tarry at Jerusalem until endued with power from on high. They tarried till the spirit

came. Again "unity."

2nd. "The Holy Spirit." It is only those who love and obey Him that are in possession of the Holy Spirit. If we have not the spirit of Christ, we are none of His. How much fire have we got today anyway? Some folks don't seem to want the world to know they are Christians. There is danger of sinning against the Holy Spirit. We can blaspheme by talking disrespectful of the Holy Spirit. "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. 4:30.

3rd. II Thess. 1:3-8. We see a great need of spiritual growth in the church today. The Thessalonian church was overcoming her difficulties in a marvelous way. In that day they believed on Christ, heard him and followed Him. "Ye are the light of the world." People can see the life whether it be manifesting God or not. Men are reading us according to our conversation and lives.

4th. "Forgive Us." Matt. 18. Many are falling because iniquity abounds in the church. We are failing to use the rule of life as our Master taught us.

5th. "Love." Flowery speech doesn't mean anything without love, nor prophecy without profession. Charity suffereth long, not envious of his brethren, does not behave itself unseemly, is not easily provoked. Thinketh no evil. Love believeth the whole word of God. Willing to endure all things.

6th. "The Church." The church was built on the solid rock Christ Jesus. It is in and through the church of Jesus Christ that we obtain salvation, and no other way. No other foundation than that



which is laid which is Christ Jesus. "The gates of Hell shall not prevail against it." The church is near and dear to Jesus Christ.. Is it near and dear to us? If it is we will not compromise by bringing into the church the spoils of the world. If we put on the whole armor of God we will not fail. Paul said the greatest thing he had to suffer was false brethren. The early church worked together as the Holy Spirit directed. The church cannot supply our needs, if we do not hear her.

7th. "Backslider." Can we see the great loss of human souls? They become indifferent toward their religion, toward their God. They take their eyes off God, partake of the forbidden things and then fall.

8th. "The Poverty of the Sinner."

The sinner is without God, has no fellowship with God, has no Christ to go to in prayer, and God will not hear sinners. The sinner's life is as a troubled sea, his aims for this life only. He has no future; he has poverty without excuse.

9th. "The Promises of God."

The preciousness of the Faith once delivered to the saints. Great promises to those who love and obey Him. "Eye hath not seen nor ear heard, neither hath it entered into heart of man what God hath prepared for them that love Him."

Our district meeting at Dallas Center, made the meetings short. We had an all day meeting on Thursday, Oct. 10th and Communion in the evening. We were also much handicapped by the heavy rains while our meetings were going on. On Friday morning, Oct. 11th several of us started to District meeting, Bro. Parkers accom-

panying us. We the Quinter church, appreciate Bro. Parker's labors with us. We do pray each member will realize that our responsibility is greater than when he came. May the words spoken bring forth fruit to His name's honor and glory.

We do sincerely solicit the prayers of the faithful that we may be found faithful in all our undertakings.

When we asunder part

It gives us inward pain,  
But we shall still be joined in heart  
And hope to meet again.

Sister O. T. Jamison, Cor.

### SWALLOW FALLS, MD.

The members of the Swallow Falls congregation met in regular council Saturday afternoon, Sept. 28, by singing hymn number 573. Bro. Dewey Shaffer read for an opening scripture Col. 2:1-14 and prayer was offered by Bro. Ray Shank.

Our Elder Bro. Ray Shank of Mechanicsburg took charge of the meeting. We experienced a very pleasant gathering together. Several items of business came before the meeting and was disposed of in a Christian manner. The report of the visiting brethren gave us courage to press forward by all members being in love and fellowship with the church and willingness to work for the increase of holiness in themselves and others. A report was given on the repair of the church building. The church was painted inside and outside and some repair work was done.

We elected the following officers: Trustees, Z. L. Melott, Homer Melott, Charles H. Sines; church clerk, Foster Shaffer; treasurer, Foster

Shaffer; Sunday school superintendent, Charles H. Sines; S. S. secretary, Martha Sines; teacher adult class, Z. L. Mellott; teacher young people's class, Ruth Snyder; teacher Beginners class, Della Mellott; and Bible Monitor correspondent and agent, Ruth Snyder.

We also voted for a minister to hold our series of meetings next year. Announcement will be made later.

Our series of meetings began Sept. 28th through to Oct. 6th. The first three services were conducted by Bro. Ray Shank of Mechanicsburg, and continued by Bro. James Keggereis of Bethel congregation. Both brethren gave us inspiring sermons from such subjects as "Earnestness," "The Two Builders," "Deceitfulness of Sin," "The Signs of the Times," and "Repentance." They did not shun to declare the whole gospel, and have given us much food for the soul. As an immediate result four precious lambs accepted Christ and were baptized Saturday afternoon. Our desire and prayer is that they will always be true and faithful to their calling and will lead others into the Lord's service.

Saturday afternoon we held our Love Feast with 44 surrounding the Lord's tables. Elder and ministers present were L. B. Flohr, Vienna, Va.; Ray Shank, Mechanicsburg, Pa.; James Keggereis, Strawtown, Pa.; George Dorsey, Salisburg, Pa.; David Ebling, Bethel, Pa.; Dewey Shaffer and Z. L. Mellott. We were also glad to have with us the visiting members of other congregations, and also the visitors who did not partake with us at the tables. We wish to extend to all a hearty invitation to worship with us again

at any time the opportunity permits.

We were sorry that several of our number could not be with us in these meetings. One aged brother has been quite ill and called for the anointing. We know the Lord will bless him for the best, for He doeth all things well.

On Sunday, Oct. 6th we had an all day meeting, Sunday school in the morning followed by preaching. The various elders and ministers spoke during the morning and afternoon services. Dinner and supper were served in the church basement. Sunday evening Bro. Keggereis delivered his farewell sermon. May the Lord richly bless Bro. Keggereis in his efforts for the upbuilding of the Lord's kingdom on earth as he goes into other fields of service.

We believe that the Swallow Falls congregation has been strengthened. May the faithful still pray for us that we may grow in grace.

Ruth M. Snyder, Cor.

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### GOSHEN, IND.

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We have just closed a two weeks' revival conducted by Bro. Henry Besse, closing with a love feast on Nov. 2nd. It was well attended, 112 surrounded the tables, included in this number were six girls who were baptized in the afternoon, which made us rejoice, helping to fill the ranks. May God bless them.

Bro. Besse gave us wonderful messages throughout the meetings, forceably bringing the Gospel. Beside the accessions I feel all who attended, who have already accepted Christ, were greatly strengthened.

The attendance and attention was good throughout the services and others were near the kingdom. We trust they may soon enter in and enjoy full salvation.

As Bro. Besse goes forth in the Master's service may the blessings of the Heavenly Father accompany him. We appreciate the fine spirit of other congregations from Ohio and Indiana, who attended the love feast.

There were 150 at Sunday school on Sunday morning and more for preaching services, such fellowship strengthens our faith.

Sarah E. Yontz, Cor.

### ENGLEWOOD, OHIO

Our regular quarterly council was held on Saturday evening, Oct. 11. The meeting opened by singing No. 201, after which Bro. J. P. Robbins read Eph. 2:1-22 and made a few remarks and led in prayer. By the request of Bro. Robbins, Bro. Lawrence Kreider moderated the meeting.

This being the meeting before the love feast the deacon brethren gave the report of the annual visit. There was some business to be taken care of which was done in a Christian manner. At the close of the meeting an aged sister requested the anointing service which was administered by Bros. Robbins and Kreider.

Oct. 13th Bro. James Kegerreies of Pennsylvania came into our midst and held a two weeks' series of meetings. Bro. Kegerreies did not shun to declare the whole gospel, he preached with power, not fearing man. Much good seed has been sown, and as the prophet

Isiah said, "It shall not return unto me void." I feel the church has been strengthened very much. Our brother has given the warning and those who do not heed, cannot say they were not warned. The meetings closed with the love feast Oct. 26th.

We were very glad to have several visiting ministers with us for the all day meeting on Saturday. Those present were Bro. A. G. Fahnestock of Lititz, Pa., Bro. Clarence Stump of Spring Grove, Pa., Bro. Joshua Rice of Frederick, Md., and Bro. Addison Taylor of Fostoria, Ohio.

The brethren divided the time and each gave us a good message which more fully prepared us for the services in the evening.

Just before the evening services there was one who requested to unite with us and was received by Christian baptism. There was a goodly number surrounded the Lord's tables and Bro. Fahnestock officiated. There were also a good number of visitors of other denominations present which we were glad to have with us.

On Sunday morning the church being nearly full the adult Sunday school classes were all in one with Bro. Fahnestock as teacher. Again the ministering brethren each gave us a short message.

In the evening Bro. Kegerreies preached his last sermon, which was very impressive, his subject was, "Going Home." We are all journeying homeward somewhere, either to heaven or destruction. Jesus has gone to prepare us a home and is now building our mansion. But much will depend on how we live and do here, for we must send material over there for our mansion. May we all strive to



live that at the end of time, we may go home in peace and inherit our mansion in heaven.

We certainly have had two weeks of good spiritual meetings and then with the love feast services, we could well say, we were sitting in heavenly places. We now have been built up and made stronger to go forth and meet the trials of life.

We certainly wish to thank the brethren and sisters who came from other congregations, and also the neighbors and friends who came and worshipped with us during these meetings, and give you all a hearty welcome to come back at any time you have the opportunity.

Ivene Diehl, Cor.  
New Lebanon, Ohio.

## OBITUARIES

### LINDA LOUISE GIBBEL

Infant daughter of Brother and Sister Jacob Gibbel, of Laura, Ohio, was born Oct. 5, 1946, and passed away that day. She leaves to mourn her passing, the parents and many other relatives and friends.

Graveside services were held at the Mote cemetery near Laura.

God has taken our darling

Away from a world of strife,

To shine among the angels

In a fairer, brighter life.

And so our thoughts are all of her

Although we are apart,

Because she has a special place

Forever in our hearts.

Ivene Diehl, Cor.

## IN MEMORIAM

In loving memory of our dear daughter and sister, Mrs. Verna Eby Stoltz, who passed away 12 years ago today, Oct. 29th, 1934.

No one knows how much we miss you,

No one knows the bitter pain  
We have suffered since we lost you,  
Life will never be the same.

In our hearts your memory lingers,  
Sweetly tender, fond and true,  
There is not a day, Dear Verna,  
That we do not think of you.

Sadly missed by her mother, Mrs.  
G. A. Eby, brother and sisters.  
Sent by Mrs. Arthur Poorman.

## THE HOLY KISS

As we object to all changes that have in any matter led the people of God away from the practice of the primitive church, we are under obligation to defend the command of the apostles on the subject of the Holy Kiss against the prevalent disposition which seems disposed to set aside the plain command of God when it becomes unpopular in the eyes of the world. To maintain the practice of the primitive church and continue its commands and ordinances through the Christian dispensation as God gave them first, we here offer the

arguments which seem to us sufficient to prove the Holy Kiss to be an established order of the church in the apostles' day, and founded on the plain command of the Holy Spirit.

Our first argument to prove the salutation of the Holy Kiss is a command of God to be observed by the church is founded on the fact that God has the absolute right to give all the laws for the government of his children, and it is their positive duty to obey.

God, being the creator, preserver and ruler of the universe, all laws emanating from him are, in their nature, supreme and unchangeable by any power save that which gave them; and the greatest happiness to be attained by any creature is through submission to the laws of the Creator. The commands of God are the revelations of his will to man for his happiness and enjoyment here on earth and his preparation for enjoyment in the life to come.

In the morning of creation, when all things moved in harmony with the will of God, all was happiness; joy, and peace pervaded the uni-

verse; not a note of discord was heard throughout the mighty empire of God. When the morning stars sang together for joy all things then obeyed the will of that God who created them. But when man violated the law of God, disobeyed the command of his Creator, then sin entered into the world—for sin is the transgression of the law—and untold sorrow and misery have followed the footsteps of transgression through the ages past, because there is no real happiness and pure enjoyment for any creature on earth or in heaven, in time or eternity, who does not obey the laws and submit to the will of the Great Creator.

While the children of Israel obeyed the law of God and submitted to his will in all things, no people on earth enjoyed so much the riches of God's grace and blessing. In prosperity, peace and joy they lived in all the commandments of God. All the powers of earth combined could not shake the solid foundation on which they rested. While standing upon God's word peace and safety shed its glory upon every setting

sun. But when Israel turned away from the word of God and walked contrary to his will division came, weakness and poverty fell upon them. In sorrow and banishment God wound up their dispensation all on account of their disobedience. We now see Jerusalem a heap of ruins, a blasted, smitten monument of God's great mercy to an ungrateful and disobedient nation. The sacred Jordan now wends its way through a land deserted by man and condemned of God, while every tree along its banks seems a weeping willow, and one great shroud of mourning covers the sacred land of Palestine, and in cries of bitterness in far off lands the wandering Jews tells the awful danger of disobedience to the commands of God. Cut off from the land of his fathers and the kingdom of God well might the old Prophet say to Israel, "O that thou hadst harkened to my commandments, then had thy peace been as a river, and thy righteousness as the waves of the sea.

The same is almost true of the church of Christ. In the apostolic age, when the primitive church walked in obedience to the laws of God, keeping all his commands, "they could stand and rejoice in the hope of the glory of God." No place on earth so full of happiness as the sacred altar around which the Christian brotherhood in its primitive days met to worship and serve God. Living according to his holy will the cup of their joy was full, when more than earthly love and peace bound them together as kindred spirits in one body, one faith, one practice. They drank at the fountain of divine truth, feasting upon the words of inspired tongues, knowing that man could not live by bread alone, but by every word that proceedeth out of the mouth of God. They obeyed his commands as they were led by the Holy Spirit, leaving us an example of primitive purity that we may look back through the nineteen centuries past and see the order in the house of God when it was taught by the apostolic ministry to keep the commands of God as they were given by him. And when we look back to that primitive church and to those inspired men we



see the holy kiss is taught and practiced among them as all the commands of God were.

But when the apostles were gone then soon a change came. Soon few were left to preach the same gospel in the way the apostles had done. They began to leave out some of the commands. Men would find non-essentials in the practice of the old church, and they would set them aside. They selected only so much as they thought necessary to salvation, thus trying the divine law by human wisdom, and setting aside all that human wisdom did not approve. And with every change that took place in the customs and politics of the world a change was made in the church to suit. And in every age when changes took place among the nations of earth the church was again changed to suit them.

No command was too sacred and holy for the grasping opinions of men to change or leave them out. Thus did change and division commence, and has gone to an almost unlimited extent. Out of these change and divisions have

grown wars and bloodshed shameful to the name of our holy religion. And all this because men have left the example of Christ as set before us in the primitive church and failed to observe the order in the house of God that was then established. But such always has been and ever will be the fate of man when he leaves the commands and precepts which God has given, and follows the opinions and ways of the world around him. In this argument we have tried to show that God was the Sovereign Ruler over all things, having the right to give to man his law in all ages, and that it is man's duty to obey him in all his commands as he has given them in the example and teaching of inspired men, and set them before us in the primitive church. And as the holy kiss is taught and practiced by them we can not set it aside without leaving the example of the primitive church and the teaching of the holy apostles.

Our second argument to prove the Holy Kiss to be a command of God to the church, is drawn from the fact that it is commanded as

plainly and in as positive a manner and as often as can be necessary to establish any command or order in the church.

In Rom. 16:16, "Salute one another with a Holy Kiss." In II Cor. 13:12, "Greet one another with a Holy Kiss." In I Cor. 16:20, "Greet ye one another with a Holy Kiss." In I Thess. 5:26, "Greet all the brethren with a Holy Kiss." In I Pet. 5:14, "Greet ye one another with a Kiss of Charity."

We here have the Holy Kiss commanded by inspired men five times in the gospel, and it is commanded in the most plain and positive manner. Surely that is enough to establish it in the church as a command of God.

Webster defines salute, "To address with expression of kindness, to greet, to hail; 2. To greet with a kiss, to greet with the wave of the hand, to honor; as some day, person, or nation, by a discharge of cannon or small arms; by striking colors, by shouts."

Here Webster tells us of many kinds of salutation, and there are many more that might be named, such as

kneeling, falling on the face, and so forth; and among all these salutations God has chosen one as the proper salutation to be observed among his people namely the Holy Kiss, or Kiss of Charity. Since God has chosen the Kiss of Charity or Love and given it his sanction by commanding it in his church, it becomes the duty of his children to use that salutation with the design and purpose for which it was given. As it more than expresses love and affection, it is to the church the most important form of salutation, because it expresses to them the love of him who commanded it.

A very plain question, then, is before us; if it was right for Paul and Peter to teach it in their day, is it not right for the church to observe it now as well as in the apostolic age?

We now come to our third argument, which is drawn from the fact that the Kiss of Charity is called a Holy Kiss. This founded on the fact that the apostle calls the Kiss of Charity holy. Then if God has commanded it to us as something holy, and put it in the church as a holy thing, we must con-

sider it too sacred to be set aside by the opinions of men.

Paul, in I Cor. 5:26-27 says, "Greet all the brethren with a holy kiss. I charge you by the Lord that this epistle be read unto all the holy brethren." Here the apostle calls the kiss holy, and the brethren to whom it is commanded are called holy. If, then, God has made the kiss holy and given it to a holy people, is it not the strongest evidence that can be given to establish it as an ordinance to be observed by the disciples?

How dangerous it has always been to set aside the things which God has called holy. The Pope of Rome never claimed more power than that; he never assumed more authority than to change the things which God called holy and commanded in his church. If we may set the Holy Kiss aside, may we not, with the same propriety, put away other things which God has made holy and commanded in his church? The point in this argument for which we plead is that the people of God now preach and practice same holy things in the same way they were done by holy men of God.

Our fourth argument is drawn from the fact that the Holy Kiss is called a Kiss of Charity or Love.

When the Holy Kiss is given as an ordinance of love, or ceremony by which love is manifested, love seems to be the object as well as the cause of it; and when we see God has connected holiness and love with this command, two of the sacred and important principles of the Christian religion, holiness and love, are blended in this command. The sacred power of love must lead us to obey the commands of God; it must bind us together as children of God in one body.

The Holy Kiss stands sacred in the church because it is surrounded by holy and spiritual blessings. Holiness and love are enough to consecrate it in the heart of God's people. In order that the church remain the same through all ages down to the coming of Christ, it is necessary that the church observe the same ordinances, obey the same commands that were founded in the church in the days of its primitive purity.

From Doctrine of the Brethren, by R. H. Miller.



## IS IRREVERENCE OR FUN MAKING A SIN?

"And he (Elisha) went up from thence unto Bethel: and as he was going up by the way there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head, go up, thou bald head.

And he turned back, and looked on them, and cursed them in the name of the Lord. And there came forth two she bears out of the wood, and tare forty and two children of them. And he went from thence to Mount Carmel, and from thence he returned to Samaria. II Kings 2:23-25.

## ON BAPTISM

Down to the sacred wave  
The Lord of life was led;  
And He who came our souls to save  
In Jordan bowed his head.

He taught the solemn way;  
He fixed the holy rite;  
He bade his ransomed ones obey  
And keep the path of light.

Blest Savior, we will tread  
In thy appointed way;  
Let glory o'er these scenes be shed  
And smile on us today.

—Samuel Francis Smith.  
Sel., by Melvin Roesch.

## THIS PRECIOUS BOOK THE BIBLE

This precious Book 'd rather have  
Than all the golden gems  
That e'er in monarchs' coffers  
shone  
Or on their diadems  
And were the sea one chrysolite,  
This earth a golden ball,  
And gems were all the stars of  
night,  
This Book were worth them all.

Ah! no, the soul ne'er found relief  
In glittering hoards of wealth.  
Gems dazzle not the eye of grief,  
Gold cannot purchase health.  
But here's a blessed balm,  
For every human woe;  
And they that seek this Book in  
tears,  
Their tears shall cease to flow.  
Sel. L. W. Beery.

## THE UPWARD WAY

In the realms of endless beauty,  
Lies a home beyond the skies;  
And the Master e'er is waiting  
For me, where no storm clouds  
rise.

Oft the way seems dark and dreary  
As we're on the upward way;  
Friends seem often to desert us,  
Still we trust in God each day.

Jesus is the Shepherd ever,  
As He leads and guides the way;  
We should follow ever onward,  
Lest from Him we go astray.

Our instructions are the Bible.  
We must follow each and all;  
Then at last when time is ended,  
We will hear the Master's call.

—Dorothy Hershberger.  
—Gospel Herald.

## SENTENCE SERMONS

If you can not do a thing right, do not do it wrong.

Truth is honesty in speech; honesty in truth in action.—Wm. Barrett Millard.

Half a truth is often a great lie.—Franklin.

## ADULT SUNDAY SCHOOL LESSONS

- Oct. 6—Luke 19:1-28.  
 Oct. 13—Luke 19:29-48.  
 Oct. 20—Luke 20:1-26.  
 Oct. 27—Luke 20:27-47.  
 Nov. 3—Luke 21:1-38.  
 Nov. 10—Luke 22:1-30.  
 Nov. 17—Luke 22:31-71.  
 Nov. 24—Deut. 8:1-20; Psal. 50:23.  
 Dec. 1—Luke 23:1-31.  
 Dec. 8—Luke 23:32-56.  
 Dec. 15—Luke 24:1-35.  
 Dec. 22—Luke 2:1-20.  
 Dec. 29—Luke 24:36-53.

## PRIMARY SUNDAY SCHOOL LESSONS

- Oct. 6—The Death of Moses. Deut. 34:1-12.  
 Oct. 13—Joshua the New Leader. Josh. 1:1-18.  
 Oct. 20—Crossing the Jordan. Josh. 3:1-17.  
 Oct. 27—The Capture of Jericho. Josh. 6:1-21.  
 Nov. 3—Achan's Sin. Josh. 7:1-26.  
 Nov. 10—The Sun Obeys Joshua. Josh. 10:1-27.  
 Nov. 17—Good Resolutions. Josh. 24:13-28.  
 Nov. 24—Thanksgiving. Psal. 103:1-22.  
 Dec. 1—Gideon's Call. Judg. 6:11-40.  
 Dec. 8—Trumpets and Lamps. Judg. 7:1-25.

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- Dec. 15—Samson's Strength. Judg. 16:21-31.  
 Dec. 22—Birth of Jesus. Matt. 2:1-12.  
 Dec. 29—Ruth and Naomi. Ruth 1:1-22.







# BIBLE MONITOR

Vol. XXIV

December 15, 1946

No. 24

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## CHRISTMAS JOY

Christmas is a joyful day,  
Viewed in many a different way;  
To me the most outstanding view  
Is the birthday of our Saviour true.

Some find delight in the Christmas  
tree  
Which in these days so much we see;  
And people stay up very late  
To erect it and to decorate.

To some the greetings seem to be  
The joyful aspect that they see,  
But if they have no deeper thought,  
We fear their joy will come to  
naught.

Feasting to some makes glad the  
day;  
Some treasure the gifts that come  
their way;  
Such things they fix their minds  
upon,  
But give no thought to God's dear  
Son.

Perhaps there's many a girl and boy  
Who has another cause for joy;  
In looking to Santa their gifts to  
bring  
They neglect the birthday of the  
King.

They never learn to know the worth  
Of celebrating the Saviour's birth—  
Through prayer and praise and  
joyful song,  
Each time that Christmas comes  
along.

Yes, in this so-called Christian land  
There are opportunities on every  
hand  
To tell to others the wondrous  
story  
How Jesus came to earth from glory,

Was born in the city of Bethlehem,  
The Lamb of God, the Priceless Gem,  
Who came to die upon the tree  
For sinners such as you and me.

So may we on this Christmastide  
Just throw our hearts' doors open  
wide,  
And let the blessed Saviour in;  
He'll cleanse and save us from all  
sin.

Then when our life on earth is o'er,  
We'll meet upon the golden shore;  
We'll need no "Merry Christmas"  
there,  
For we'll have joy beyond com-  
pare.

—Gideon Moyer, Jr.  
In The Gospel Herald.

## CHRISTMAS SPIRIT

"And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." Luke 2:13-14.

The shepherds were watching their flocks when the Angel of the Lord came upon them with the message for all people, "for unto you is born this day in the city of David a Saviour, which is Christ the Lord."

Hardly had the angel delivered this message until she was joined with a multitude of angels or messengers. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1:14.

Let us first notice the spirit of the messengers. They were praising God, in a way and manner that it was no question in the minds of the shepherds as to what they were doing or whether they were in earnest or not.

Now we come to the spirit of the message. "Glory to God in the highest." No question in their mind whether there is a God or

not. No question in their mind where this God is at. Their spirit was glory to him, praise, adoration, and honor.

How does our spirit compare this Christmas and how are we revealing it to God? How can we best praise and glorify Him? Are we able to use our voices or can we better, put on a record, turn on the radio. exchange presents, and decorate with various colors of light and paper? Some may say, "I cannot sing or praise him in words," then what are we doing with the voices that God has given us? Are we satisfied to hire someone else to show our praise?

"On earth praise." I am convinced the first thought is Peace with God. "And having made peace through the blood of his cross, by him to reconcile all things unto himself: by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled." Col. 1:20-21. The plan of God to restore peace and reconciliation with man by the atonement of His first born Son on the



cross. The individual who does not have peace with God cannot expect to live in peace.

However it goes farther than this and includes peace among men. Zacharias, filled with the Holy Ghost, gave us this prophecy concerning this child that was born, "The dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." Luke 1:78-79. Man has rejected this witness of the Holy Spirit and failed to regard it as light. Man refuses Christ's light to have peace with God and uses every other method he can think of to try to maintain peace with man on earth. "Thy kingdom come, Thy will be done in earth, as it is in heaven." (Matt. 6:10.

"Good will toward men." Do we have this spirit at Christmas time or any other time? "He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through Him." I

Jno. 4:8-9. Why are we so ignorant that, even when we realize that this spirit is best for us, we use every other method to try to reach it?

"But ye are not in the flesh, but in the Spirit if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." Rom. 8:9. Oh that we might study and meditate more on his word so that we might know what is required of us to praise and give glory to God and maintain peace and good will on earth.

### A PRICELESS CHRISTMAS GIFT

Melvin Roesch

The thought or idea of giving gifts at Christmas time possibly has its origination from the gifts the Wise men of the East brought to Jesus. Although we do have detailed records given unto us in the Old Testament, it seems that in those times gifts were given to others, mostly to some king or to some great personage, and I am told, that this custom still prevails in some places.

## BIBLE MONITOR

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I believe that quite often the thought, and motive in giving gifts, is to receive something in return, yet we know of many times gifts have been given unreservedly to truly help some one.

Into the procedure of buying and giving gifts arises the question of what shall it be? How costly shall it be? Will it be suitable? There might be also other questions arise in connection with it, but these are possibly enough for us to think on now.

There is one consideration that I believe concerns every one, and that is the value that we hope the receiver places upon it. The wise men must have placed some important value on the gifts they brought to Jesus, and possibly were very highly esteemed by them, but the babe Jesus was possibly too small at the time to be much concerned about these gifts.

But the gift which God made to us, in the personage of Jesus Christ, although but a babe, comes to us as a most valued treasure in the sight of God, for Jesus is God's only begotten Son, and He is concerned very much about the receivers of that gift. This gift was not given just to a select few, as though they might be some special friend to God, but to whomsoever will believe on Him; thus we become the one to choose acceptance of the gift, or refuse, but if you refuse that doesn't change the value of Christ to you, the only thing is that you don't have it. You possibly have heard the remark concerning natural gifts, "I wouldn't care if some one would remember me with a present like that,"

but you have no excuse for speaking that way concerning Jesus. The Apostle Paul valued Jesus highly to remark in II Cor. 9:15, "Thanks be to God for His unspeakable gift." I think Paul esteemed the Lord so highly that he could find no words rich enough to express his appreciation of the gift. The question, "What would a man give in exchange for his soul?" causes us to know the gift of Jesus, is priceless, beyond any estimated value of which you can conceive.

There also arises a condition of relationship to the Father as sons which we can have by receiving this gift. St. John 1:11-12, "He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."

The value to us is just as great today as it was when Jesus came into the world as a babe, and I am quite sure that nothing pleases our Father in heaven more than to see someone that is lost in sin, come and accept the priceless gift of His dear Son.

Dear reader, you and I can help by living a consecrated, devoted, and consistent Christian life. If you want to help some one, bring joy and gladness to them; not only that, but it will be a great blessing to you: start now by speaking some kind word, doing some good deed to some one for Jesus.

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### MEDITATIONS ON THE FIRST CHRISTMAS

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Text: And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. Luke 2:10-11.

As we meditate upon the first Christmas, the following are among the precious truths that come into our minds:

#### Christ in Prophecy

Although Washington and Lincoln are outstanding men in history, who ever read anything about them before they were born? Yet holy men of God prophesied in detail the manner and the place of the birth of



Jesus Christ centuries before He was born. One of the many undeniable proofs that the Christ of Bethlehem is the Messiah of the Old Testament is the fulfillment of these prophecies.

#### Mary and Gabriel

"Be it unto me according to thy word," Luke 1:38. What a beautiful example of faith! Here Gabriel the God-sent messenger, (Luke 1:26), assured Mary that she was to be honored of God as no other woman ever was. Though humanly unbelievable that she should be thus honored of God, she replied by saying, "Be it unto me according to thy word." To thus take God at His word honors Him. That is what Paul did when he said, "I believe God that it shall be even as it was told me." Acts 27:25. Let us believe God although men should prove untrue, Rom. 3:2, and thus "pave the way before us with the promises of God."

#### Mary and the Holy Ghost

"The Holy Ghost shall come upon thee and the power of the highest shall overshadow thee; therefore also that holy thing that shall be born of thee shall be

called the Son of God." Luke 1:33. "She was found with child of the Holy Ghost," Matt. 1:18. "That which is conceived of her is of the Holy Ghost," Matt. 1:20. These scriptures clearly show that Jesus Christ was born of the virgin Mary without an earthly father, but conceived of the Holy Ghost.

#### When the Shepherds Received a Revelation from the Glory World

"And there were in the same country shepherds abiding in the fields keeping watch over their flocks by night. And lo, the angel of the Lord came upon them and the glory of the Lord shone round about them," Luke 2:8-9. It is noticeable here that this heavenly revelation was not given to the D.D.'s and LL.D.'s of that day, but to the shepherds who were busy with a humble task. It is true today that "the secret of the Lord is with them that fear him." "Unto the upright there arises light in the darkness." Psalms 112:4.

#### A Saviour Born

"For unto you is born . . . a SAVIOUR." "Thou shalt call his name Jesus, for he

shall SAVE his people from their sins." Since the day of Eve's transgression, the world's greatest need has been a Saviour. This need is gloriously met in the Person of Jesus Christ.

### A King in a Manger

"And she laid him in a manger because there was no room for them in the inn," Luke 2:7. This earth was created by Him and for Him. In heaven He was used to the worship of angels and saints, but here there is "no room." How utterably said! How true a picture of world conditions today! Too many instances of Christmas without Christ. Time and room for sin, self, and luxuries, but Christ crowded out.

### A Hallelujah Chorus in the Skies

"And suddenly there was with the angel a multitude of heavenly host, praising God and saying, Glory to God in the highest and on earth peace, good will toward men," Luke 2:13-14. This is one of the many suggestions in the Word of God that there will be an abundance of soul-satisfying music in the Glory World.

### Seeking Jesus

"There came wise men from the East... saying, Where is he that is born king of the Jews?" These men were rightly called "wise men." That person is wise today who wholeheartedly seeks the Lord. He will be found of such. "He is a rewarder of them that diligently seek him," Heb. 11:6. There is such a thing as having found Him and losing Him again; such a thing as supposing He is with us, but in reality is not.

### To "Us"

"For unto you is born a Saviour." A woman in a certain hospital relinquished all her claim to her babe. It was born unto her; it had a right to her heart, her affection, her care, her home; but she got rid of it. This Christ-child is born to us. We cannot wash our hands in innocence and say, "We have nothing to do with Him." What shall we do with Christ that is born unto us? Upon our answer to that question depends what He will do with us.

### The Shepherds as God-Glorified Missionaries

"And when they had seen it, they made known abroad

the saying which was told them concerning this child," Luke 2:17. "And the shepherds returned, praising and glorifying God." Like Peter and John, they could not keep the good news to themselves. "We cannot but speak the things which we have both seen and heard."

### **The Guiding Star**

"And lo the star which they saw in the East went before them, till it came and stood over where the young child was," Matt. 2:9. Like this star, the Word of God points us to the Lord Jesus. Are we following it?

### **When Joy Overflowed**

"When they saw the star, they rejoiced with exceeding great joy."

They rejoiced.

They rejoiced with joy.

They rejoiced with great joy.

They rejoiced with exceeding great joy.

True Christianity is always accompanied with fullness of joy. When Christ was born, Simeon rejoiced, Anna rejoiced, Mary rejoiced, the wisemen rejoiced, the shepherds rejoiced, the multitudes of the heavenly host rejoiced by singing praises to God. When Christ

is born in the heart of an individual today, the angels in heaven rejoice, saints rejoice, and the redeemed sinner rejoices.

### **The Ministry of Angels**

is very conspicuous in connection with our Saviour's birth. An angel (Gabriel) came to Mary as previously stated. An angel spake to Joseph. Matt. 1:24. An angel appeared to Joseph in a dream. Matt. 2:13. An angel brought the message to the shepherds. Luke 2:10. "Are they not all ministering spirits sent forth to minister for them which shall be heirs of salvation?" Heb. 1:14.

### **Worshiping Christ the New-born King**

"And when they were come into the house, they . . . fell down and worshipped him," Matt. 2:11. To worship God is to adore Him for what He is, rather than for what we expect to get from Him. These were again the wise men who did this. Obedience, service, sacrifice, and full surrender are easy after we truly worship Him.

### **The First Christmas Gift**

"And when they had



opened their treasures they presented unto him gifts: gold and frankincense, and myrrh," Matt. 2:11. Observe that these gifts were treasures, not salvaged goods. The gift He longs for today is our body which represents the sum total of our being. Then He will open His treasures to us. See Deut. 28:12.

#### **When the Prince of Darkness Tried to Extinguish the Light of the World**

"Herod was troubled and all Jerusalem with him," Matt. 3:3. "Herod slew all the children that were in Bethlehem and in all the coasts thereof from two years old and under." Matt. 2:16. Not only did Satan work through Herod to try to Kill Jesus Christ, but today he plots the downfall of every human child. What a challenge to present-day parents who too often are asleep on their job as such.

#### **Not Only in Bethlehem**

Suppose Christ had not been born. What then? This world would be a cesspool of iniquity, hopelessly and eternally lost. Suppose He is not born in your heart? What then?

"Though Christ in Bethlehem,  
Ten thousand times be born,  
If He be not born in thee,  
Thy soul is still forlorn."

#### **Coming Again**

"I will come again." The next time He will come, not as a babe to be crowded into a manger; not as a lamb to be stricken, smitten, and slaughtered; but as a King, exercising His rightful authority as the Son of God. Then the wicked shall say to the mountains and rocks, "Fall on us and hide us . . ." Rev. 6:16, but the righteous shall "ever be with the Lord." May the latter be our happy portion.

—J. D. Mininger.  
In the Gospel Herald.

#### **IN THE CROSS OF CHRIST I GLORY**

LeRoy Dick

When you think of the cross are you made speechless, or do you find yourself in an atmosphere of which you cannot find words to describe?

The Cross should be our emblem and for it to be our emblem we must understand what the cross is. Emblem—a picture representing one thing to the

eye and another to the understanding—Webster.

This desk on which I am writing has three dimensions; breadth, length, and height, there are no more. However the cross has one more and that is depth, of which we cannot discern. Eph. 3:17-18, "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height."

The cross has four points, and we sometimes like to think of the outstretched arms, one as the Jew and the other the Gentile. At the foot of the cross we may represent man the human race, and the top as it points upward to God. With these points you have the cross.

In taking the cross as our emblem, we must understand that an emblem is something which represents strength, and power. The swastika used in Germany induced the German people to give their lives for its cause. To them it meant power.

In Russia the sickle and hammer represent the working people. They too

respect it at all times. When a working man sees the hammer it gives him a thrill to realize that he is a part of that power.

The cross of Christ is a power that will not fade away. The meaning surrounding the Cross is meekness, humbleness, and love. To partake of this power you must have these three.

We are inclined to believe that there is a great youth movement either started or going to start in the world, and we will see various emblems either by pins, caps, or flags which will indicate a united purpose. We are entering a youth age in which the tomorrow will bring forth an educated people which will understand the physical side of the human race.

Let us hold up the Cross of Christ for it is through this power only that we can stir our young people to the remembrance of our blessed Savior, and in so doing prepare them to understand the spiritual part of man.

Let us at all times remember the cross for it was there that the atonement was made and our sins washed away. The cross is not only to be esteemed as

an emblem, but it should be used in the practical side of life.

Christ, when he was here on earth, did not start to carry his cross at Gethsemane but he carried it daily. We should not only carry our cross on Sunday, but every day of the week.  
North Canton, Ohio.

### PEACE ON EARTH, GOOD WILL TO MEN

In Bethlehem's manger,  
Behold Him, a stranger,  
Weak, helpless, unconscious of  
watchers around;

In lowliest station;  
The Prince of Salvation  
Mid the beast of the stall on this  
morning is found.

But the angels are singing,  
And Heaven is ringing  
With "Glory to God and peace upon  
earth!"

For that Infant so lowly  
Is God the all holy,  
And the spheres are declaring His  
Wonderful birth.

Then let us adore Him,  
And fall down before Him,  
As again "the glad tidings of joy"  
we recall;

Let us bring forth our treasure,  
And give without measure  
To Him who has given Himself to  
us all.

Still more, let us tender  
In loving surrender  
Ourselves, body, soul, and spirit,  
complete;

Yea, Lord, we confess Thee  
We praise Thee, we bless Thee,  
O Jesus, our God, as we kneel at  
Thy Feet.

—Selected.

### THE CHRISTMAS SYMBOL

Only a manger, cold and bare,  
Only a maiden mild,  
Only some shepherds kneeling there,  
Watching a little Child;  
And yet that maiden's arms enfold  
The King of Heaven above;  
And in the Christ-Child we behold  
The Lord of Life and Love.

Only an altar high and fair,  
Only a white-robed priest,  
Only Christ's children kneeling  
there

Keeping the Christmas feast;  
And yet beneath the outward sign  
The inward Grace is given,—  
His Presence, who is Lord Divine  
And King on earth and heaven.

—Author Unknown.

### GOD'S "UNSPEAKABLE GIFT

"Unto you is born . . . a  
Saviour."

The heavenly host sings,  
"Glory to God in the high-  
est" and well they may, for  
the coming of the Messiah  
was an event of far-reach-  
ing importance. The salva-  
tion which He came to bring  
was (and is) more precious,  
more potent, more needful,  
more effective for good than



all others—a thousand times more.

Why should not we, in our homes and in our places of worship, stop one day and sing with the heavenly host, "Glory to God?" and speak with the just and devout Simeon of the meaning and effect of His birth? and, with the prophetess Anna, gave thanks and praises to God? and speak of Him to all who look for redemption?

Christmas should be to us a day of rejoicing because of God's "unspeakable Gift." To the Christian it should be a day of spiritual feasting and holy edification—joy in the Lord rather than merry-making and frivolity, or even extravagance and dissipation, as is all too common in this present evil day. "If we live in the Spirit, let us also walk in the Spirit."

May our Christmas "cheer" be the joy of the redeemed, which comes from hearts attuned to song by the Holy Ghost "shed abroad in our hearts," and not akin to that which is characterized in Scripture as "earthly, sensual, devilish."

Amos Gingrich.  
In the Gospel Herald.

## NEWS ITEMS

### RENEWALS

With the January 1st issue many of the subscriptions expire. When renewing please remember to inform me of any error in name or address.

Someone has asked if all the Elders, all the Ministers, and all the Deacons are taking the Bible Monitor. The answer is no, for what reason I wonder.

I might add also that too few of you Officials ever contribute manuscript for Publication.—Editor.

The mailing list is corrected according to our records, beginning with December 1st issue. All renewals received after November 1st will not be on your label until next revision, about April 1947.

Please send all renewals, corrections, checks, etc., to the Editor in order not to delay credit.

—Editor.

### NOTICE CPS ASSIGNEES

To our young brethren, who have served in Civilian Service Camps. You will find in our General Conference Minutes of 1946, that the church is offering you a donation, therefore please inform the Secretary of the Trustee Board as to how long you have been in said camps.

You will also notice in these Conference Minutes, that you have a special privilege to borrow money from the Trustee Board.

For your convenience, the secretary will furnish you with a form of agreement to be filled out and signed.

Board of Trustees,  
Dunkard Brethren Church, Inc.  
Per A. G. Fahnestock, Sec'y,  
R. 3, Lititz, Pa.

### MECHANICSBURG, PA

The Mechanicsburg Dunkard Brethren church met for council Saturday at 2:15 p. m. Elder J. P. Robbins was with us and conducted the devotional services, reading II Tim. 3:1-6, and leading us in prayer. Then our presiding Elder, A. G. Fahnestock took charge.

Not having a sexton, it was decided that Bro. Charles Harnish will take charge of this work. Sister Shank will continue to clean the church house. We voted to close the evening services till our spring council.

We elected a church treasurer and also the following other officers: Elder Ray S. Shank, secretary, Bro. H. L. Junkins, Monitor correspondent, Sister Shank, chorister; and an evangelist which will be announced later.

The following Sunday school officers were elected: Bro. Harry L. Junkins, superintendent, with Bro. Charles Jacobs, assistant; Bro. Marlin Clepper, teacher of men's Bible class with Bro. Charles Harnish, assistant; Bro. Charles Jacobs, teacher of Sisters' Bible class with Bro. Harry Junkins, assistant; Sister Floe Clepper, teacher of the primary class.

We had 17 members present and everything was done in a very spiritual and peaceful manner.

May we be held up at the throne of grace. We sang one verse of "Blest Be the Tie that Binds," and then Bro. Fahnestock closed with prayer.

Harry L. Junkins, Cor.

### ASTORIA, ILLINOIS

We held our council October 6th at which time the business was taken care of in a becoming manner. Many requested the prayers of fellow members, that they might have the courage and strength needed to preserve their faith.

Our Elder, H. R. Dickey asked the church to relieve him of this duty, and W. S. Reed of Dallas Center was elected Elder. Bro. Reed gave Bro. Dickey authority to continue indefinitely as our leader.

October 19th and 20, we held our love feast with Bro. W. S. Reed officiating. Tables were surrounded with eight brethren and 16 sisters.

One sister desired to affiliate with us and her request was granted.

We were glad to have with us several brethren and sisters from Dallas Center congregation. We trust their efforts will be blessed in coming to help us in our services.

We have several members who have been suffering from various illnesses and we ask those who know the worth of prayer to pray God that He might grant them health for their bodies and comfort for their hearts.

We ask an interest in your prayers that we all may continue to strive to enter in at the strait gate.

Elta Harman Blythe, Cor.

### CERES, CALIF.

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The Pleasant Home congregation are looking forward to a revival starting December 8th, for two weeks with Bro. Lawrence Kreider of Brookville, Ohio, the evangelist, closing with a love feast on Saturday, December 21st, with services beginning in the afternoon at 2:30.

May God bless these meetings that many precious souls may be brought to Christ.

Bertha A. Little, Cor.

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### WENATCHEE, WASH.

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The Wenatchee Dunkard Brethren church were glad to have Elder M. S. Peters and wife here for our love feast November 2nd, and for our Sunday services. We had a very spiritual feast. Our dear Bro. George Studebaker and wife of New Westminster, B. C., were with us. Bro. Peters officiated, and gave us three soul cheering sermons on Sunday.

We held our annual council at this time to elect officers for the coming year, Elder D. B. Steele was reelected Elder in Charge and other officers reelected.

We are encouraged to work for the building up of the work here. We ask the prayers of Gods children for the little church here.

E. W. Pratt, Cor.

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### NORTH CANTON, OHIO

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Since the last report from the Orion congregation, we have had many spiritual feasts and experiences for which we thank our Father in heaven.

While a number of our members have been ill and unable to attend services for some time, we have been having good attendance and interest. We suffered a great loss in the passing of Sister Dellenberger, and we all miss her very much. But this only reminds us that some day we must all meet that appointment.

November 3rd Bro. Melvin Roesch from Wauseon, Ohio, began a two weeks' series of meetings. He surely preached the Word of God. There was a good attendance both of our own members and those from the community. We enjoyed these meetings very much. As a result of the efforts put forth, two new members were received into the church. Two months prior to this, we were made to rejoice when another made his choice to be with us. We are thankful for the help these new members will give us as we continue laboring in His vineyard.

On November 16th we held our love feast with an all day meeting. God gave us beautiful weather and these meetings were spiritual feasts. We were especially glad to have with us so many from adjoining churches. There were seven congregations represented, from four states. At 7:30 Saturday evening 102 members surrounded the Lord's table. Bro. Roesch officiated and we truly enjoyed being able to commune with those of like faith.

Sunday morning breakfast was served at the church followed by Sunday school and preaching. There were 157 for Sunday school with ten elders and ministers present. We enjoyed a number of very good sermons and will long remember these precious experiences.



Following these services dinner was served to all. It made us happy to have so many from neighboring churches but made us a little sad to say goodbye when the time came for them to leave for their homes.

May we continue to encourage one another and may we pray on behalf of each other that we may become so united and knit together that nothing can break or disturb our Christian relationship.

Paul Myers.

## OBITUARIES

### SISTER OLENE ROUTSON

Olene Maize Replogle was born in Cleveland township, Elkhart county, Ind., on July 26th, 1910 and departed this life on October 16, 1946, at the age of 36 years, 2 months and 20 days.

She was united in marriage on August 30, 1929, to Clell Dean Routson. To this union was born three sons, Larry Dean, Truman Dan and Clell Dennis, and one daughter, Joyce Arlene, all at home. She leaves to mourn her departure her husband, the four children, (Clell Dennis 8 days old), one sister, Mrs. Hazel Bardo of Elkhart, Ind., and a host of relatives and friends.

She accepted her Lord eight years ago when she became a member of the Dunkard Brethren church at Goshen and has remained faithful until her master called her home.

The husband and family wish to acknowledge and thank all who

so kindly helped and respected them in this their great bereavement.

Olene's sudden death came as a severe shock, her pleasant personality will surely be missed; she was so very much concerned about her family and the church work, she always enjoyed bringing her car full to church, she had taught the primary class in Sunday school and was Sunday school chorister a number of times, she loved to sing.

Bro. Henry Besse of Uniontown, Ohio, conducted the funeral sermon. The following morning he began our revival. He remarked it was quite unusual, a funeral sermon to begin with—after all isn't that the purpose of a revival, to prepare to meet our God, just as sister Routson had done. May her sudden death be an incentive to us to be ready, for in such an hour as we think not, the Son of man cometh.

Sarah E. Yontz, Cor.

## PEACE

### William Kinsley

Peace means a state of rest, freedom from disturbance or agitation. We refer you to a number of Scriptures:

"Let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful." Col. 3:15.

"The peace of God, which passeth all understanding,

shall keep your hearts and minds through Christ Jesus."

"For God is not the author of confusion, but of peace, as in all churches of the saints." I Cor. 14:33.

"I form the light, and create darkness: I make peace, and creat evil: I the Lord do all these things." Isa. 45:7.

"Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." Rom. 15:13.

"Peace I leave with you, not as the world giveth, give I unto you." Jno. 14:27.

"In me ye might have peace, in the world ye shall have tribulation." John 16:33.

"Let us therefore follow after the things which make for peace, and things where-with one may edify another. Rom. 14:19.

"Have salt in yourselves, and have peace one with another." Mark 9:50.

"Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. 12:14.

"Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind,

live in peace; and the God of love and peace shall be in you." II Cor. 13:11.

"But glory, honour, and peace, to every man that worketh good." Rom. 2:10.

"For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Rom. 14:17.

Hartville, Ohio.

## WIND

William Kinsley

Wind is air in preceptible motion. Wind is a power that we, with our natural eye cannot see, but only the effects of it. We refer you to several scriptures about wind as recorded in the Bible.

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth." John 3:8.

"For, lo, he that formeth the mountains and createth the wind, and declareth unto man what is his though. The Lord, the God of hosts is his name." Amos 4:13.

"What went ye out in the wilderness to see? A reed

shaken with the wind?" Matt. 11:7.

"He that troubleth his own house shall inherit the wind: and he that winneth souls is wise." Prov. 11:29.

"And when the day of Penetcost was fully come they were all with one accord in one place, and suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting." Acts 2:1-2.

"That we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men." Eph. 4:14.

"O remember that my life is wind: my days are swifter than a weaver's shuttle." Job 7:6-7.

"For God shall bring every work into judgment, with every secret thing whether it be good, or whether it be evil." Ecc. 12:14.

Hartville, Ohio.

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## THE CIGARET

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### Ten Counts Against It

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The cigaret is costly. The people of the United States

spend more for tobacco than for their marvelous free public schools.

It is wasteful. One who begins at twenty to spend \$2.50 a week on tobacco would save \$25,000 by the time he reached sixty-five, were he to invest his money at six per cent compound interest.

It is a negative influence. It leads young people into careless company.

It breaks down ideals. It is helping to reduce our American standard of womanhood to the lower levels of less advanced countries.

It is money-mad. Cigaret makers have had to be restrained by the government from publishing untrue statements in our daily press.

It is selfish. Cigaret makers are using the powerful art of psychology to spread the habit among ignorant and helpless peoples.

It is unsafe. It causes fires, accidents, and gasoline explosions.

It is especially bad for the indoor workers whose supply of fresh air, sunshine, and exercise is limited.

It causes failure. It slow-



ly destroys that small margin of superior excellence required by the exacting conditions of today's life.

It is the enemy of progress. It eats up the surplus of money and health—that small but all-important margin that carries one man or race beyond another.—J. Elmer Morgan, Editor National Education Association Journal.

#### DOROTHY DIX SAYS—

One of the pathetic figures in my little world is a feeble old man who sits day after day at a window watching for the letter that never comes. He has half a dozen children, now middle-aged men and women, scattered in different parts of the country, to whom he has been a good father. He worked hard to give them good educations and a start in life, and he is proud that they have justified the sacrifices that he made for them. He likes to brag a bit about John being a banker, and Tom having a big grocery, and Mary's fine house, and that Sally's son has been nominated for Governor of his State.

There is no smallest thing in what they do in which he is not interested and that he would not like to hear all about, but his children have no longer any interest in him. So far as he is concerned, father is the forgotten man. It has been years since any of them paid him a real visit. They do not even bother to write to him except on Father's Day, and so the old man sits at his window, with the deathless optimism of parents in his heart, watching and waiting for the mail carrier who passes him by.

Now this man's children are not deliberately cruel and neglectful. They do not intend to be unkind. It is just that their lives are filled with their own affairs and they have not time or thought for anything else. One is going into a new business. Another's daughters are making their debuts. Another's sons are starting off to college. Another is trying to decide whether to build the new house in the modernistic style or the dignified early Colonial. And they forget that old people, who have no lives of their own any more and no plans and interests,

must live vicariously in their children's.

Some day before long the old man will sit no longer in his chair by the window listening for the postman's step and watching for the letter that never came. Then his children will rush to his bedside and pour into the ears that are closed in death the story of the love and appreciation that they never showed him in life.

And the pitiful thing about this old man's case is that it is such a common one. His tragedy happens so often and so needlessly. For there is no possible reason why men and women, who would be shocked at the thought of committing patricide, stab their parents to the heart by a silence that can cut deeper than any knife.

Yet thousands upon thousands of people are guilty of this crime. Especially are men addicted to it. Indeed, when a boy leaves home, either to go to college or to seek his fortune, it is a rare thing for him to write home except for money. He doesn't remember that his father's and mother's love is following his every act and that the smallest detail

of his life is more thrilling to them than any tale of adventure. And when the average man gets married he turns over the chore of writing to mom and pop to his wife and never takes pen in hand again.

Why so many people are allergic to writing family letters, no one knows, but the blackest mark that the recording angel is setting down against many of us is that our lonely old parents looked in vain for the letter that never came.

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### THE BIBLE AS A STANDARD FOR JUDGMENT AT THE LAST DAY

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A standard is that which is established by authority, a model or example. We are supposed to take the Bible as a standard for judgment at the "Last Day."

I like the definition Webster gives of judgment: (1) A calamity regarded as sent by God, by the way of punishment; (2) the mandate or sentence of God as the judge of all; (3) last judgment; (4) God's or Christ's final judgment of mankind. Let us search the Scrip-

tures and see what kind of standard the Bible sets regarding the judgment.

First of all, we know that Christ will be "the Judge." It says so in John 5:22, "For the Father judgeth no man, but hath committed all judgment to the Son." "In the day when God shall judge the secrets of men by Jesus Christ according to my Gospel," Rom. 2:16. That is a short verse but it contains a lot. God will judge through Jesus Christ. What is He going to judge? He will judge the secrets of men. Secrets of men; what are they? A secret is something hidden from others, but not hidden from God. Sins are committed every day that are thought to be a secret.

A secret is sometimes a mystery. We sometimes hear of a mysterious murder. It probably remains a mystery for years, and may never be found out until the "day of judgment."

Don't you think it is better to confess our secret sins before we get to the Great Judge who knows all our sins? There will be no time for confession then. It says in Jas. 2:12, "For he shall have judgment with-

out mercy, that hath shewed no mercy; and mercy rejoiceth against judgment."

This judgment trial is so different from any trial ever heard of. In a court of justice the defendant usually brings his lawyer to help defend the case. If there are two sides (which is usually the case) the lawyers cross-examine. I don't imagine that we will have time to call on our lawyers for the judgment trial, and I don't suppose the Lord will have a jury to determine the verdict. He will do the judging and He will pronounce the verdict. Only one of two things will happen to those who are judged: eternal punishment or eternal life—eternity is the length of either.

"For we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad," II Cor. 5:10. Did you notice the word "all" in this verse? That includes everybody and excludes no one.

The Holy Spirit's part in the judgment is to warn us. "And when he is come, he will reprove the world of



sin, and of righteousness, and of judgment: of sin, because they believe not on me; or righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged," (Jno. 16:8-11). "But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God," Rom. 14:10-12. Some of us may not be willing to bow in confession of our sins now, but we will some day. Some of us who have pride in our hearts will be made humble.

"But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men," II Pet. 3:7. There is also a bright side. If we remain faithful here on earth and live a life as near like Christ as possible, He will have a great reward in store for us. We shall live in paradise with Him forever. There will be no troubles, no doubts, no fears, no sorrow,

no death, nothing but eternal glory with Him.

Shadows never darken heaven,  
Endless day shall banish night,  
Darkness ne'er can cross its portals,  
For the Lamb shall be the light.

In the Land of Golden sunlight  
We shall meet those gone before,  
And shall join in that glad chorus,  
Praising God forevermore.

Neither pain nor death nor sorrow  
E'er shall reach that land on high,  
And the ransomed shall be gathered  
To that home beyond the sky.

There shall be no night in heaven,  
There shall be no darkness there.  
Glory, Glory be to Jesus  
For His sunshine everywhere.

In closing, may I leave  
this question with you:  
After judgment what?

Ruth Yoder,  
in Gospel Herald.

### A BOY'S RELIGION

If a boy is a lover of the Lord Jesus Christ, though he may not be a church officer or preacher, he may be a godly boy in a boy's place. He may run, jump, play and climb like a real boy. But in it all, he ought to be free from vulgarity and roughness in word or act. He ought to avoid tobacco in every form, and have a horror of all intoxicating drinks. He ought to

discourage fighting in every sense, even mock combat. He ought to refuse to be a party to mischief, to persecution, to deceit. He need not always be interrupting a game to say that he is a Christian, for actions speak louder than words, but he may acknowledge that he refuses to do something because it is wrong and wicked, or because he fears to offend his heavenly Father. He ought to take no part in the ridicule of sacred things, and be willing to meet such in others with a bold witness that he has a deep reverence for all things of God.—Exchange.

#### DID IT PAY?

There once was a man  
Who longed to be great,  
I'll tell his life story,  
Though 'tis sad to relate;  
From the break of the day  
Till the set of the sun,  
This man was kept busy  
With work he'd begun.

No time for his mind  
And no time for his soul;  
No time to relax  
Ere he reaches his goal.  
No time to repent  
And no time to confess;  
No time for his children  
To love and caress.

No time to say grace  
For each bountiful spread,

Nor praise mother's cooking  
Till after she's dead.  
No time before sleeping  
To kneel by his bed,  
No time for the Bible—  
The news must be read.

No time for religion  
And not time for God,  
No love in the home  
Where he ruled with a rod.  
The death sentence came,  
But saddest of all  
This man was not ready  
To answer God's call.

No time after death,  
"Nor device . . . in the grave"  
For the man who through life  
To his work was a slave.  
Take this warning, my friend,  
Lest such be your fate,  
And prepare to meet God  
Before 'tis too late!

—Mrs. M. F. Chapman.  
Sel., Martha Wallace.

#### MY NEIGHBOR'S BIBLE

I am my neighbor's Bible  
He reads me when we meet;  
Today he reads me in my home,  
Tomorrow in the street.

He may be relative or friend,  
Or slight acquaintance be;  
He may not even know my name,  
Yet he is reading me.

—Oefender.

X Honesty needs no disguise  
nor ornament. — Thomas  
Otway.

A good example is the  
best sermon. — Benjamin  
Franklin.

# FROM POOR RICHARD'S ALMANAC

Benjamin Franklin

Great talkers, little doers.  
He that cannot obey cannot command.

The rotten apple spoils its companions.

He that falls in love with himself will have no rivals.

Many have quarreled about religion that never practiced it.

Work as if you were to live a hundred years; pray as if you were to die to-morrow.

Better is little with content than much with contention.

Be not simply good; be good for something.

The greatest of faults is to be conscious of none.

Selected, Melvin Roesch.

## IF VOWS WERE KEPT

If Sunday loafers would keep their vows to attend church regularly, we would have to tear down our churches, and build larger.

If married people would keep their vows to be kind to each other, divorce courts would go out of business,

and homes would be heavenly.

If poison-tongued slanderers would keep their vows to quit their meanness, character-assassins would become friendly boosters.

If spend-thrifts would keep their vows to live within their income and save a little, savings banks would burst, and poor houses would be empty.

If criminals, on the first discovery that crime doesn't pay, would keep their vows to go straight, locksmiths would go bankrupt, and the only occupants of jails, would be rats and bats.

If all good resolutions, with which hell is reputed to be paved, were kept, earth itself would be a paradise.

—Wm. Barrett Millard.

## SENTENCE SERMONS

Are we concerned enough about heaven to try to keep the covenant that we make with our Heavenly Father?

God weighs the heart; whom we can never move by outward actions without inward love.—Roland Watkins.



In any emergency in life there is nothing so strong and safe as the simple truth.  
—Charles Dickens.

How far that little candle throws its beams; So shines a good deed in a naughty world. — William Shakespeare.

### ADULT SUNDAY SCHOOL LESSONS

Jan. 5—Acts 1:11-11.  
Jan. 12—Acts 1:12-26.  
Jan. 19—Acts 2:1-21.  
Jan. 26—Acts 2:22-36.  
Feb. 2—Acts 2:37-47.  
Feb. 9—Acts 3:1-13.  
Feb. 16—Acts 3:14-26.  
Feb. 23—Acts 4:1-22.  
Mar. 2—Acts 4:23-37.  
Mar. 9—Acts 5:1-16.  
Mar. 16—Acts 5:17-42.  
Mar. 23—6:1-15.  
Mar. 30—Acts 7:1-19.

### PRIMARY SUNDAY SCHOOL LESSONS

Jan. 5—A Wonderful Childhood. I Sam. 3:1-21.  
Jan. 12—Repentance, Prayer and Victory. I Sam. 7:3-12.  
Jan. 19—Wanting Our Own Way. I Sam. 8:1-22.  
Jan. 26—The First King Chosen. I Sam. 10:17-27.  
Feb. 2—Obedience Better Than Sacrifice. I Sam. 15:1-26.  
Feb. 9—A Clean Boy Chosen. I Sam. 16:1-13.  
Feb. 16—A Young Boy's Victory. I Sam. 17:20-54.  
Feb. 23—The Evils of Envy. I Sam. 18:5-16.  
Mar. 2—True Friends. I Sam. 20:1-42.  
Mar. 9—The Law of Victory. I Sam. 24:1-22.

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Mar. 16—Charity in Action. II Sam. 9:1-13.  
Mar. 23—Respect for the Poor. II 12:1-9.  
Mar. 30—Memory Lesson. Psalms 23:1-6.















